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LITERATURE.

"ENGLISH MEN OF LETTERS."

Swift. By Leslie Stephen. (Macmillan.)

AN essential qualification of Swift's biographer is that he shall be both attracted and repelled, and that, finally, he shall be able to hold his own with masculine force, while aware of repulsion within a zone of attraction and attraction within a zone of repulsion. Swift's vices were inverted virtues; his finest qualities had in them a touch of the satanic. His foulness was cleanliness grown rabid; his love meant imprisonment in the grim fortress of his heart; his piety was a Mameluke's loyalty to his Sultan in heaven. Swift was a patriot who hated his country; a philanthropist who scorned his species. His laughter rings with terror; his imagination constructs a nightmare by aid of geometry; he is the best of reasoners on the worst of premisses. His end was terrible and mean—Prometheus, not gnawed by vultures, but perishing "like a poisoned rat in a hole."

Mr. Leslie Stephen holds his own with Swift. He is, perhaps, a little too superior to extravagance; for the sanest of critics might do well to let himself be carried far by the tide of attraction, and far by the tide of repulsion, before recovering himself and attaining the neutral position of shrewd, yet sympathetic, good sense. When a man effuses a legend about himself, much of the real man's virtue lives in the legend; we need be in no hurry to disengage the prosaic figure from the mist which magnifies it. On the other hand, the legend is monotonous, and the blare of panegyric, or the blare of invective, soon fatigues the ear. Justice and truth alone have infinite variety, and the finest nuances are possible to good sense. Mr. Stephen is in the main admirably just to Swift, and therefore he is generous, not with the effeminate generosity of intemperate praise, but with some of that adult, manly generosity which is the illuminated expression of justice. On the whole, while waiting for the fuller biography by Mr. Henry Craik, we can be content to accept Mr. Stephen's reading of the difficult story.

Perplexities begin at the outset. Was Swift English or Irish? "No more Irish," replies Thackeray, "than a man born of English parents at Calcutta is a Hindoo." But there does not appear to be any marked tendency in Anglo-Indians to become more Hindoo than the Hindoos, while it is admitted that the transplanted Englishman changes readily to a new Hibernian variety in Irish soil. Swift breathed Irish air, ate Irish

bread, during boyhood and youth; it would have been hard to distinguish him as a foreigner among his Kilkenny schoolfellows; he misbehaved at college with as much aptness as one to the manner born; and afterwards did he not choose for his manservant a drunken Patrick, and an honest lump of Irish girlhood for his "sweetheart" the cook? In Swift's pamphlets we discover, not the Anglo-Indian of the Irish dependency (he may be found in Spenser's prose treatise), but a person to whom due honour has never been done—the Irish half-breed. Half-breed—it sounds ill, and hard things have been said of the moral or spiritual half-breed by that philosophic observer, Theophrastus Such. None the less, in Ireland the salt of the earth is to be found in the man named Mixtus. He has dropped some prejudices, and he has escaped some illusions. He delights in neither the British brag nor the Celtic brag. He is not the benevolent Englishman striving to do his duty towards the inferior country. He is not the patriotic Irishman animated by a heroic aspiration to make himself disagreeable to the Saxon (and achieving the object of his desire). He can be more Irish than the Irish, inasmuch as he lives more upon the soil and less in Cloud-cuckoo-town than they. He is stirred by the infamy of Wood's halfpence, though somewhat cool as to the glories of Brian the brave. To this tribe, from which has come all that is best in Ireland, Swift, and Molyneux, and Berkeley, and Burke belonged—they were all half-breeds.

It is a wonder that, in these days of scientific criticism, the melancholy ocean (ocean, the very reverse of melancholy, breather of health, bringer of food) has not been summoned to account for the dark and tempestuous temper of Swift. The stage-manager of the world's tragi-comedy doubtless needed his pessimism and despair as a foil to the amiable ethics of Addison and the smooth optimism of Pope. What gives his rage against life its peculiar character is that Swift's genius was not speculative, nor in a high sense imaginative, but was eminently practical and positive. He is not confounded by the thought of man's mingled greatness and misery—"how noble in reason! how infinite in faculty!" and yet "the quintessence of dust." "Le silence éternel de ces espaces infinis m'effraie," exclaimed Pascal; but if the eternal silence drives us in from the outposts of creation upon our central self it also invites us to escape from self, and be at rest. Swift never reached out to the eternal silence; the din of this world clattered upon his ears perpetually. He did not expect infinite things from life—infinite love, boundless knowledge, absolute beauty. But he thought men and women might at least be clean, healthy, industrious, quiet, comfortable, honest, friendly, temperate, rational. Was it a too ambitious programme? And he found, or thought he found, them nasty, slothful, diseased, malicious, vain—creatures by so much more hateful than the Yahoo as corrupted reason is worse than brutality itself. Yet his last word in *Gulliver* is one of reconciliation, not of revolt. The sometime pupil of the noble Houyhnhyms will try to apply their lessons of virtue; he will try to enjoy his own speculations in

his little garden at Redriff; he will instruct the Yahoos of his own family so far as they are docile animals; he will behold his figure often in a glass, and thus, if possible, habituate himself by time to tolerate the sight of a human creature. Only the pride of a Yahoo drives him mad.

And yet what contradictions! What Titanic pride to strive to see things as a god; to dwarf man's glory or aggrandise his vices with planetary magnifying or diminishing glasses; to distort his features in the concave mirror of the heavens! The Houyhnhyms—Swift's ideals of moral excellence—are calm, rational, benevolent creatures, devoid of passions; and he himself is devoured by scorn and hate. They have not learnt to say the thing that is not: and Swift does not scruple to print monstrous falsehoods for a party purpose. They are modest and cleanly: and Swift flings ordure in the faces of women and of little children. They have tranquil deaths, towards which they move with resignation: and he makes his exit in a rage.

The last indignity was reserved for our own century and for philosophers in the Flying Island of the British Association. In 1835, in making alterations under the aisle of St. Patrick's Cathedral, the coffins of Swift and Stella were found side by side. The British Association was holding its meeting in Dublin, and, as the genius of irony would have it, phrenology was then the fashion. Doubtless with the permission of Swift's successor at that day in the deanery of the Cathedral, two dainty toys were provided for the perambulating professors and their fair entertainers. The skulls of Swift and of Esther Johnson went the round of the drawing-rooms; they were patted and poised and peeped at; pretty, sentimental speeches and ponderous scientific phrases flew to right and left; here hung "only a woman's hair," and there the condyloid processes projected into the foramen magnum of the occipital bone. The bumps of veneration and amateness were measured, and it was ascertained that wit was small. Drawings and casts were made. Finally, when all the pretty speeches had run dry, and the spectacles were all taken off, and wisdom had departed from the land, the desecrated bones were restored to darkness, to be once more discovered within a few days past, but not again to have their nakedness exposed to the gaping inhabitants of Laputa.

The presence and the power of Swift still brood over the place that once knew him. Paltry waifs connected with him may be found from time to time in Dublin by the seeker for such possessions. I have seen in a little ragged book-shop a Prayer-book having "J. S. D.D. A.D. 1710" engraved upon the old silver clasps. His walking-stick became not long since a collector's trophy. In a musty garret, the press which held his cap and gown has been pointed out to me as a desirable object of purchase. In a dingy book-den I came upon a copy of the *Drapier's Letters*, presented in the year of their publication to an obscure acquaintance by that serving-man who was supposed by Swift to have betrayed the open secret of their authorship, the blank pages exhibiting one or two poor epigrams on D—n S—t,

presumably in the serving-man's handwriting. And once, when wandering on a foggy November night near St. Patrick's, I encountered a figure striding through the mist, which, having looked often at the Dean's portrait in the Examination Hall of Trinity College, I could not fail to recognise. By the gas-flare in the fog I could feel the uneasy light that flickered in his great blue eyes; his forehead had the angry furrows of insanity. I thought to soothe his spirit with the latest news of the Irish Parliamentary party, but he shook his head impatiently. I changed the subject, and told him how the great Mr. von Hartmann had erected Pessimism into a system; how the Universe is a monstrous blister, or Zugpfaster, which our new Supreme Being, the Unconscious, has unconsciously applied to his back parts to draw out the purulent matter causing his anguish; how man by his sufferings may redeem his Maker; and how it is the duty of each of us to increase and multiply the race of Yahoos, because competition leads to culture, and culture increases the sum of human wretchedness. He looked thunderously amused; then shook himself free with a portentous laugh, which sounded like a series of transformed groans, and waved adieu as he moved rapidly in the direction of the north aisle of the cathedral.

Before concluding, we must give the reader a taste of Mr. Leslie Stephen's quality. It is an excellent answer to the question, What is the interest of the *Journal to Stella*?

"What, then, is the interest of the *Journal to Stella*? One element of strange and singular fascination, to be considered hereafter, is the prattle with his correspondent. For the rest, our interest depends in great measure upon the reflections with which we must ourselves clothe the bare skeleton of facts. In reading the *Journal to Stella* we may fancy ourselves waiting in a parliamentary lobby during an excited debate. One of the chief actors hurries out at intervals; pours out a kind of hasty bulletin; tells of some thrilling incident, or indicates some threatening symptom; more frequently he seeks to relieve his anxieties by indulging in a little personal gossip, and only interjects such comments upon politics as can be compressed into a hasty ejaculation, often, as may be supposed, of the imprecatory kind. Yet he unconsciously betrays his hopes and fears; he is fresh from the thick of the fight, and we perceive that his nerves are still quivering and his phrases are glowing with the ardour of the struggle. Hopes and fears are long since faded, and the struggle itself is now but a war of phantoms. Yet with the help of the *Journal* and contemporary documents we can revive for the moment the decaying images, and cheat ourselves into the momentary persuasion that the fate of the world depends upon Harley's success, as we now hold it to depend upon Mr. Gladstone's."

EDWARD DOWDEN.

From Benguella to the Territory of Yacca.
Description of a Journey into Central and West Africa. By H. Capello and R. Ivens.
Translated by Alfred Elwes, Ph.D. In 2 vols. (Sampson Low.)

In last week's ACADEMY a passage is quoted from the *Cape Quarterly Review* to the effect that all recent Central African explorers "stand on the shoulders of the Portuguese

travellers of the fifteenth, sixteenth, and seventeenth centuries." There may be some exaggeration in this; but it will be readily conceded that the names of Serpa Pinto, Capello, and Ivens stand very nearly, if not quite, on a level with those of the most illustrious successors of the early Portuguese pioneers in the field of African research. It will be remembered by the readers of Pinto's work that these three explorers were jointly entrusted with the conduct of the Portuguese geographical expedition, organised in 1877 for the purpose of tracing the Kwango from its source to its confluence with the Congo, and surveying the intervening region thence to the Atlantic coast. But, fortunately for the interests of science, they had got no farther than Cacanda, in Benguella, when "a split in the camp" took place; and, although all were again momentarily united at Kanguombe, capital of Bihé, a final separation here occurred, Pinto proceeding across the continent to Durban, the other two remaining to carry out the original programme. It is due to them to add that in the work under review they completely vindicate themselves from the charges somewhat hastily brought against them by Pinto, and very freely circulated in the English press. That these noble officers of the Portuguese Navy were altogether incapable of the conduct and motives attributed to them by their military fellow-traveller is in any case abundantly evident from the marvellous story of adventure revealed to us in these absorbingly interesting volumes.

Adhering somewhat closely to their instructions, which confined them mainly to the Portuguese West African possessions, they had few opportunities of extending the boundaries of geographical discovery. As they also failed to carry out the main object of the expedition by tracing the Kwango from its source to its mouth, the results may at first sight seem scarcely commensurate with the time, labour, and expense involved. But this impression will be speedily dissipated by a perusal of the graphic pages in which their achievements are recorded. Although the main features of the land were tolerably well known, we soon begin to perceive how profound was our ignorance of the details, and how vast was the amount of useful work actually performed by the intrepid explorers. Throughout the whole journey of some 2,500 miles, from Benguella to Bihé, thence northwards to the farthest point reached on the Kwango in 6° 30' N., and back to the coast at Loanda, no amount of fatigue or hardships could ever tempt them to relax their efforts in taking accurate measurements of heights, latitude and longitude; in making observations on the temperature; in collecting geological, botanical, and zoological specimens. The result is a vast accumulation of valuable materials, which will entitle these volumes to rank scientifically nearly on the same high level as those of Barth, Nachtigall, and Schweinfurth.

The actual geographical discoveries, although few in number, are in some instances important. Among the most conspicuous are:—(1) The determination of the source of the Kwango at an altitude of 4,756 feet on the culminating point of the Great Divide, "a

sort of St. Gothard of the African waters," which flow thence to the Zambese, Congo, and Kwanza basins. (2) A careful survey of the upper and middle course of the Kwango, including the discovery of the great Caparanga Falls—by the discoverers renamed the Louisa Falls, in honour of the Queen of Portugal. This cataract, which lies in 10° 06' N., 18° 43' E., is formed by the Kwango at a point where the broad stream, winding through a sinuous bed, is suddenly precipitated from a height of 163 feet into a narrow, rocky gorge at a single plunge.

"On the upper region the river, with water dark as night, runs quietly and evenly enough between its well-wooded banks, so that the traveller at a hundred paces remove would not even suspect its existence; and then suddenly, with this drop of 163 feet, the whole scene is changed. The current, increasing in velocity as it nears the abyss, tries to bear down the rocks which bar the way, and, failing in the attempt, leaps majestically over them in every direction, and precipitates itself with a huge roar into the gulf below. The water in the act has lost all its dark hue, and like a silvery sheet enwraps the black and angular peaks as it rushes downwards, until, on reaching the bottom, it flies up again in spray to catch the beams of the bright sun, and form mimic rainbows across the chasm" (i. 273, 274).

(3) The discovery of the Cu-gho, which flows from the north-west through a lacustrine region to the left bank of the Kwango, of which it appears to be the most important affluent.

This lacustrine region, which consists of a number of independent tarns overflowing intermittently towards the Cu-gho and Kwango, henceforth takes the place of the phantom lake Aquilonda, with its emissary the Barbela, flowing northwards to the Kwango, which has figured for the last 200 years or so on our maps. "The natives only stared when we talked about the great lake Aquilonda, and they looked even more astonished when the subject of the celebrated River Barbela was broached" (i. 145). The authors make the ingenious suggestion that the word *Aquilonda* may be a corruption of *Aqua Lundae*, by which the old missionaries wished to indicate some large body of water which they may have heard of in the eastern region of Lunda (Ulunda). Thus, while in East Equatorial Africa Burton's lacustrine region merges in the vast lake Victoria Nyanza of Speke and Grant, in the West our explorers are reluctantly compelled to break up an imaginary sheet of water into a number of insignificant lakelets in no way connected with each other, but consisting of "small basins of two, three, and four miles in extent, confined by lofty mountains."

A few miles north of this district they entered the Yacca country, where the expedition was brought to an abrupt termination in 6° 30' N., 17° E., still some 150 miles from the banks of the Congo. But the wonder is, not that they were unable to follow up the course of the Kwango to the confluence, but that they were ever able to penetrate so far northwards. To do so they had to traverse a frightful desert in the Quicongo district, mostly treeless, destitute of water, and exposed to the fierce rays of a tropical sun. The dreadful sufferings and hardships endured

by the caravan throughout the whole of this section of the journey are vividly described, and in their harrowing details will rival any similar scenes of modern adventure:—

"What frightful solitudes they were! What sadness, which sank into the soul, weighed upon the entire land! The silence of the tomb reigned supreme upon those rocks and hollows, whose gloomy and naked aspect, made more terrible by the blinding light of the equatorial sun, seemed to bar all relief to the many ills under which we were sinking! No occasional scraps of green, no clouds to temper the intensity of the sky, offered any relief in the midst of that awful desert, where the silence was appalling, the immovability of every blade of burnt grass was insufferable, where the heat was suffocating, and where the valleys but echoed to the groans and laments of our exhausted crew" (ii. 136).

Then comes a still more eloquent extract from their diary for June 9, 1879, the date on which the northernmost point of the journey was reached:—

"Desert still continues—we can go no farther—we turn back to-day—ten men suffering with dysentery—rations at the lowest ebb—heat intense—fever at nightfall, dysentery permanent. A cursed territory is this of Yacca!"

Yet the very next day, it being absolutely necessary to get out of the wilderness, the first homeward march, with the glass at 89° F., covered no less than twenty-five miles! Such an exploit as this, which, under the circumstances, will bear comparison with almost any on record, should also help to allay the fears of the noble-minded travellers as to their reception in Europe. "What will they say of us at home?" they ask in the diary at the close of that tremendous march. "So near to a solution of the problem, and obliged to give it up! Patience! Patience! It is all that is left us. So farewell to our hopes! May those who come after us be more successful!" (ii. 137).

Of Yacca-land itself but little information was gleaned, and that not of the most favourable nature. It seems to comprise an extensive tract, stretching along both sides of the Kwango northwards to the Ba-Congo, and north-eastwards to the territory of the Ba-Cundi cannibals. The natives are described as very rude and barbarous, mostly hunters, fishers, and stock-breeders, governed by a large number of sovas, or kinglets, under a supreme chief variously known as the Quianvo, Mequianvo, or Muene Puto Cassongo. His residence lies under 60° 30' N. on the N'ganga, a tributary of the Kwango on the right bank. Both he and his people appear to stand in some political relationship with the Muata Yanvo of Ulunda, the precise nature of which nobody seemed quite to understand. Some reported that the Ma-Yacca were all slaves of the Ma-Lunda; some that the Quianvo was a vassal of the Yanvo; others that he was quite independent, or even superior, "inasmuch as, on the death of the Yanvo, the former appointed his successor." But these and the many other problems awaiting solution in Western Equatorial Africa are probably destined to be speedily cleared up. Mr. Stanley, whose return to Europe has just been announced, reports the opening of roads and the successful establishment of several stations at

intervals along the banks of the Congo, which may soon become so many centres of trade, civilisation, and exploration in these regions.

Meantime the promoters of these projects will not be encouraged to find that the natives in Portuguese territory, or on the border lands, have made no perceptible advance in culture since the first appearance of Europeans on the West Coast some 400 years ago. Our explorers, who have paid special attention to this subject, entertain a decidedly low estimate of the Negro character and mental faculties. A deplorable picture is drawn of the social state of the aborigines, who are still universally addicted to the practice of witchcraft, with all its attendant horrors; who treat their women as so much cattle, whose only notion of government is blind obedience to a besotten despot, whose religion is still mere fetishism, and who have no idea of a Supreme Being—the term *n'zamba*, supposed by the missionaries to involve this concept, simply meaning an "elephant," the largest and most formidable beast known to them.* Nevertheless, it is not denied that they are capable of improvement under judicious treatment, and a somewhat serious indictment is here unwittingly brought against the Portuguese Government for the misrule and neglected state of its West African subjects. Even at Cassange, an advanced station in Angola, when the local factions fall out they give notice to the European traders to close their stores, and then fire away at each other till one or other, or both, has had enough of it. Heavy charges of extortion, and even murder, are more than insinuated against the Portuguese local administrators, one of whom

"was accustomed to get rid of people who were distasteful to him by sending them into the forest to cut wood, and then ordering them to be quietly shot and buried. These are some of the delights of a subaltern military administration."

The town of Ambaca, formerly a thriving place, is stated to have been ruined by

"the persecutions and grasping of the authorities. . . . The aspect of affairs at the present time is simply this, that Ambaca is worth nothing at all, because all she ever had has been squeezed out of her, and it would be difficult indeed for any place to retain importance when her wealthiest sons have been driven away, and those who are left are systematically spoiled" (ii. 189).

In Cassange itself the travellers witnessed a shocking case of trial by ordeal, ending in the death of the victim; and they assure us that in many places the funeral of sovas is accompanied by barbarous sanguinary rites quite as atrocious as those Cameron has described as customary in the interior of the continent.

"They immolate and place male or female slaves in the tombs with their respective lords, unless their barbarity, as in some instances, induces them to bury these poor creatures alive, after previously breaking their legs! This was the case on the death of the old Sovo of Quimbundo, some short time before we arrived at the place, when two unhappy beings, a boy and

* In the same way the *kamui* of the Ainos is originally the flesh-giver, the bear, whom they first worship and then devour.

girl, had their legs fractured, and were interred in the vast mausoleum of the hideous chief!" (i. 381).

But the limits of our space have already been exceeded before a tithe of the interesting points have been touched on which had been marked off for notice. In fact, large as the work is, it teems with incident to such an extent that it cannot be said to contain a single dull page. It is supplied with three useful maps, a copious Index, and numerous illustrations fairly well executed, and including two good portraits of the authors. The translator has also done his part efficiently; but it is to be regretted that he has retained not only the Portuguese spelling, but even the definite article before the names of territories and districts. Thus we have the Bihé, the Dombe, the Huambo, the Tibesti, &c., which is like saying the Wales, the Picardy, the Switzerland, and the Tyrol—which last has, unfortunately, become far too common, owing to similar carelessness on the part of writers translating or imitating foreign phraseology.

A. H. KEANE.

Poems, Original and Translated. By H. J. D. Ryder, of the Oratory. (Dublin: W. H. Gill.)

FATHER RYDER has been armour-bearer to a giant; and when he tells us that a small volume of verse is "a selection from compositions whose dates range over a quarter of a century" one opens it with considerable expectations. Small as the volume is, the greater part of it, including the opening poem, is padding—the kind of thing that we are used to when a pious person of either sex can find a publisher. One really does not want a tame idyll on the ravens of St. Meinrad of Einsiedeln, who, it seems, played the same part as the crows of Ibycus; or a legend from Rodriguez of a dying leper, who, in the prospect of Paradise, sang sweeter than the birds in May; or a story of a Dominican schoolmaster, two of whose pupils used to share their breakfast with the child Jesus, till they were bidden with their master to dine with him in Paradise. All folk-lore is best in the oldest prose form. One hardly wants translations of hymns—though the "Nightingale" of John of Hoveden (a chaplain of Queen Eleanor's) is turned into really flowing and musical verse—still less translations of Italian sonnets, including St. Philip Neri's, and specimens of minor German writers. We could have even spared two pretty versifications of Scripture—the story of Elisha and his servant and the story of the blind man who washed in Siloam—and some pathos about "A Great Drought" and "Marie Antoinette." We could also have spared all the sonnets about the English martyrs, and almost all the sonnets on St. Philip. Some might make an exception in favour of these tercets:

"He taught this lesson: Heaven is nearer home—
Home which God's finger traces out for each—
Than to another spot, however blest.
Heaven's choicest gifts are lost to those who roam;
The ripest fruit hangs most within our reach;
Of all life's fare, God's daily bread is best."

We might have spared all the other sonnets,

with two exceptions—the last of the three to Bice, which begins

"What shall we do for Bice's sake,
That dwelling here with her at one,
When what remains of life is done
Our darling we may overtake?"

and the quartets of the sonnet by one about to be deservedly hanged. Perhaps, too, the sonnet on the popular saying, "God sides with the stronger battalions," may claim to be Miltonic, and *Hoc erit in votis* to be humorous. But if Father Ryder had never written sonnets he could never have written the light and dainty couplets on sonnet-writing that would hold their own in any anthology. An "Epithalamium" is not a bad sequel to Card. Newman's charming "Valentine." "Death Loss" and "Animæ Fidelium" have something of the grace of Miss Rossetti's work when most austere. "Laughter" would not have been out of place in the *Lyra Apostolica*.

Still, if this were all, the volume would hardly call for separate notice; but it contains some dozen pages which are really memorable. The subject of old age never leaves Father Ryder uninspired. This is what gives its interest to the grim fragment on the work-house; the aged paupers are forced to bear the irksomeness of school-boy life:

"Sadly subservient to the pert command
Of some trim Hermes with official wand."

The same thought comes again in a less impersonal shape in a sonnet where the author figures as a gray-haired truant coming late to Christ's school. In "Thy Stewardship" the exaggerated self-reproach is unrelieved; in "Mundi Servitus" there is insight as well as bitterness:

"There is a chimney-corner for you yet,
The world is kind,
Wherein to moralise your fond regret,
Feeble and blind."

Rose-crowned skeleton at life's high feast,
Groan not too loud;
Groan rhythmically at the very least;
Rip not the shroud.

That you got what you could not hope to keep
Selling your Lord
Gives you no right at all to weep
At the world's board.

One stood without full patiently and knocked;
Stands he there still?

Youth stoutly held the door and gaily mocked;
Age hears but ill."

The last stanza is monumental, and leads appropriately to the "Unbidden Guest," which is too sacred for quotation, though it is certainly the gem of the book. It has all the quaint ingenious daring of Herbert with a freedom of movement he never attained. One gets back to natural feeling in "The Last Train" with its dreary burden:

"Seemeth those who stay
To the last, but gain
Night-travelling for day,
Waiting for the train.
Sitting very still,
Weary heart and brain,
But with steadfast will,
Waiting for the train."

And the poem "Old Age," though redundant, is very fresh and pathetic in the horror of dying by inches:

"While I live I fain would be
All there ever was of me

No fragment of existence merely,
For what I had been cherished dearly
Whose formal death you scarce deplore,
The real was so long before.
Forgive me, Saviour, if I plead
That though Thy pangs were hard indeed,
And all Thy body racked and wrung,
Some pains Thou hadst not, dying young."

The end is hopeful and almost triumphant. "A Birthday" is even playful; it begins with the picture of an old bachelor's birthday greeting:

"Alas! there's nothing here but bills,
And this small box—a box of pills."

In infancy we all are kings,
As every year our birthday brings.

Once to have been or seemed a king
Is not a mean or trifling thing;
'Twere worth the labour of the wise
So fair a dream to realise."

And so on. A birthday hymn, "Angelo Custodi," is mystical and tragical again:

"God and you alone can tell
Of the foul and rugged ways;
Where you raised me as I fell,
Following me for many days.

Thou methinks on high art known,
Where the sons of heaven meet,
For a glory of thine own,
Angel of the bleeding feet."

I in turn would wish thee joy,
For the passing of a year
Of thy wearisome employ;
Lo, the end is drawing near."

One hardly knows how to thank the writer. The apostle was content to call himself the chief of sinners once before men. Many who would gladly think every elderly religious venerable will read these cruelly sincere confessions with a pain that is not all compunction. They will ask whether one who has done what he could to leave all has indeed received a hundredfold in this present time. More will turn back to Mr. Emerson's "Terminus" to renew their courage; to Mr. Browning's "Rabbi Ben Ezra" and the Gipsy Queen in "The Last Duchess" to renew their hope.

G. A. SIMCOX.

Foreign Secretaries of the Nineteenth Century.
By Percy M. Thornton. Vol. III. (W. H. Allen.)

THIS third volume of Mr. Thornton's series of historical biographies does not differ in character from its predecessors. The same kindness of disposition and the same desire to deliver a favourable judgment on all the political leaders of the century are conspicuous in every page. He passes in review the careers of the Foreign Secretaries since 1834, and pronounces them all without exception worthy of the high office which they held. Though it is not difficult to see the tendency of his own opinions, they are not allowed to affect his estimate of the qualities of his opponents. Lord Clarendon is singled out for the warmest praise, and styled the "highest type of a Foreign Minister." For Lord Malmesbury's administration of the Foreign Office Mr. Thornton is especially anxious to obtain a more decided measure of approval than the world at large has yet bestowed; and we may perhaps meet his wishes so far as to allow

that the emphatic condemnation which has been passed on that Foreign Secretary was not wholly deserved. Lord Malmesbury suffered in public opinion from the fact that the speeches delivered by the ablest member of the Derby Ministry—its leader in the House of Commons—displayed in 1859, and for some years later, a marked bias in favour of supporting the wishes of Austria. England, as a whole, yearned for a free and united Italy; and the electors, in the belief that the views of Lord Malmesbury must be swayed by the influence of a colleague cast in a stronger mould, visited the sins of the genius of the party on the nominal director of its foreign policy.

With Mr. Thornton's opinions, either on the past or the present, it is not possible for us always to agree. Not once nor twice only does he impress upon his readers that Canning's action was practically in agreement with Castlereagh's. Such an assertion seems to us to be opposed to all the evidence of history. That Lord Castlereagh would have adopted the enlightened policy of his brilliant rival in dealing with the Spanish settlements in the Southern hemisphere, or in treating the differences which threatened to place the two Powers of Spain and Portugal in open war, is a belief which is not justified by his conduct during his long tenure of the Foreign Office. In the affairs of the present day Mr. Thornton conveys the impression that his judgment, were it allowed full play, would lead him to conclusions from which his prejudices seem to recoil. Too often does he see the right and extend to it his approval, yet finally accepts an erroneous judgment. The difficulties of the situation in 1871, when Russia announced her intention of withdrawing from a treaty which she had entered into, are forcibly and fully described; but the verdict delivered by the jury is against the summing-up of the judge. He recognises the advantages which England enjoyed in dealing with the subsequent troubles in the East through the satisfaction of the Alabama claims, yet uses language in discussing the merits or demerits of that settlement which we hesitate to endorse. Moreover, a critical reader may sometimes detect a contradiction in the opinions of Mr. Thornton when discussing the same events in different biographies. If, as he asserts (p. 250)—and asserts, as we think, with justice—that the mistake of Lord Palmerston's political antagonists in opposing the Government Bill for altering the law regulating the conduct of political refugees in this country "went far towards consolidating" that statesman's ultimate position, it is not possible to believe that the Conservative party would have gained more seats in 1859 "but for a false impression" which prevailed as to their treatment of foreign affairs. Nor can we accept, as we are urged to do on p. 159, the judgment of one member of the Ministry on the conduct of another, when we are expressly told only a few sentences previously that all of them were "almost fully engrossed in learning the routine of their several offices."

Incredulity is not a fault which can be laid to Mr. Thornton's door. It has been reserved to him to disclose to the view of the English nation the presumable cause which induced the Emperor Nicholas to enter upon the war

of 1854-56. The Czar visited England in 1847, and, it appears, obtained from the three leading Tories of that year, the Duke of Wellington, Sir Robert Peel, and Lord Aberdeen, a secret memorandum in which they practically promised to support the Russian claims to the guardianship of the holy places; and it was on the strength of this mysterious document that he was deluded into a ruinous contest. Fifteen years later the Whigs, in their turn, went wrong. Their leaders had the indiscretion to pledge themselves by letters to Kossuth to preserve England's neutrality even if the French marched to Hungary. The last touch of simplicity deals with the present time; it is that Sir Evelyn Wood never signed the final peace with the Boers. These are three of the marvellous statements that Mr. Thornton accepts with implicit reliance, though we doubt if he will find many of sufficient simplicity to imitate him.

Let not the reader be tempted, by a singular blunder on the second page, from accompanying the author any farther on his travels. In describing Lord Melbourne's visit to the King at Brighton in 1834 Mr. Thornton mentions that one of the subjects of conversation at the interview was certain Ministerial changes necessitated by the "death of Lord Spencer (better known in history as Lord Althorpe)." The truth, of course, is that the new arrangements were caused by the death of Lord Spencer, the father of the Cabinet Minister Lord Althorpe, and that by the latter's accession to a seat in the House of Peers the leadership of the House of Commons had become vacant. Much as we should be inclined to agree with Mr. Thornton, we are afraid that chronology will not permit us to accept his assurance that the portrait of the Marchioness of Tavistock (*ob.* 1767) is "probably one of Vandyke's happiest efforts;" and, although it is true that peerages were conferred on very inferior persons, and through very questionable influence, in the darkest days of George III., we are not aware that they were bestowed (as was the case if the assertion on p. 211 is correct) by a Prime Minister who had been dead for some years. Mr. Barnett Smith may perhaps complain of having twice been robbed of his patronymic, but that is a matter in which we will leave it to him to enter his protest.

In the Preface to this volume Mr. Thornton speaks with kindly appreciation of the critics of his former labours. I for one would cheerfully reciprocate his good-will, and, at the same time, acknowledge to having perused the third volume of these biographies with pleasure, if not always with agreement.

W. P. COURTNEY.

ROLLAND'S POPULAR FAUNA OF FRANCE.

Faune populaire de la France. Par Eugène Rolland. Tome V. "Les Mammifères domestiques." Deuxième Partie. (Paris: Maisonneuve.)

ABOUT five years ago M. Eugène Rolland commenced the exhaustive work on the Popular Fauna of France (see ACADEMY, December 22, 1877), of which the second part of the fifth volume has recently been

published. With untiring industry and the most painstaking conscientiousness, he has laboured on, collecting every scrap of information which can throw light on the views of the French peasants with regard to the birds, beasts, fishes, reptiles, and insects with which they are familiar, and the names which they bestow upon them; and the result of his toil, when completed, will be a credit to French scholarship. One more volume remains to be printed, devoted to domestic birds and falconry. As soon as it is off his hands, M. Rolland will proceed to bring out a similar work in six volumes on the Popular Flora of France. All lovers of folk-lore will heartily wish him success.

The present instalment of his work is mainly devoted to the ox, the sheep, the goat, the pig, and the rabbit. Of what he says about four of these animals we will give a few specimens. Everyone may not be aware that the bovine race is particularly susceptible to the charms of music. But in some parts of France this fact is so well known that a ploughman who has to deal with oxen is chosen more on account of his musical than his agricultural skill. As soon as he commences a favourite song the oxen may be seen to shake their heads with pleasure beneath the yoke, and to set to work with redoubled energy. Even combating bulls have been known to suspend their contest in order to listen to a fine voice, and to return to the fight only when its accents ceased. Unfortunately, the ox, though it appreciates melody, cannot itself produce it. But if it cannot sing, it has the power of talking once a year. Having assisted, along with the ass, at the birth of Christ, it enjoys the privilege of holding converse with its companions in toil on Christmas Eve. What the animals say is intelligible to human ears, but it brings bad luck to listeners. On one occasion an inquisitive farmer hid himself in a stall just as the hour destined for bovine conversation was drawing near. "What shall we do to-morrow?" said one of the oxen to another. "We shall convey our master to the grave," was the reply. Infuriated by this unpleasant prediction, the farmer seized an axe wherewith to chastise the prophet, and delivered a slashing blow. But its force fell on himself, and he died; and next day the two oxen conveyed his remains to the churchyard. As a proof of M. Rolland's industry, it may be mentioned that he has collected over 300 names applied in France to the various types of the bovine race, and he has compared them with a large number of foreign equivalents; and he has also filled nearly fifty pages with the proverbs, and about twenty-five with the ideas of the people with respect to what are still called in some parts of France *l'aumaille*, the *animalia*, the animals most necessary to the tiller of the soil.

In spite of the proverbial innocence of the lamb, the sheep, especially when of a swarthy complexion, is sometimes accused of diabolical practices. In the neighbourhood of one village a sheep, which is supposed to be the damned soul of a deceased parishioner, amuses itself by night with pushing passers-by into a pool. A foolhardy villager attempted to wrestle with it on one occasion,

but was so worsted in the encounter that he soon afterwards died. Near another village is a watercourse traversed by a foot-bridge. As soon as anyone sets foot upon it a small sheep runs between his legs and pitches him into the water. A peasant returning home late one night found a stray black sheep, which he carried away with him on his shoulders. As he drew nigh to the village crucifix the sheep became more and more heavy. At last, when close to the sacred image, the man exclaimed, "You are as heavy as the Devil." "Why, I am the Devil," exclaimed the sheep, and fled away laughing in an annoying manner. Impetuous debtors are often assisted by a black sheep of a demoniacal nature, which deludes and leads astray the creditor or bailiff who was about to annoy them. Everyone may not be aware of the origin of the phrase, "Revenir à ses moutons." Here is M. Rolland's explanation:

"Ce proverbe est tiré de la farce de l'avocat Patelin, dans laquelle est introduit un marchand qui, en plaidant contre un berger pour des moutons qu'on lui avait volés, sortait souvent hors de son propos pour parler d'un drap que l'avocat de sa partie lui avait volé, de sorte que le juge lui cria plusieurs fois de retourner à ses moutons."

In France, as everywhere else, the goat is invested by popular fancy with a demoniacal character. According to one of the stories about it, it was invented by the Devil, who had made a bargain with a man that each of the two was to bring to a given spot some animal, which was to become the property of the other individual in case he was able to guess what it was. The Devil arrived, bringing the newly created goat; but the man overheard him saying, with the ingenuous confidence of Rumpelstilzchen, "I have brought a goat. He will never guess what it is." The consequence was that the man obtained the goat, which has remained a domestic beast ever since. But the man brought his wife, whom he had tarred and feathered for the occasion, and the Devil was discomfited, being unable to say what manner of bird she was. One of the most touching of the goat-stories is that of the farmer's wife who went to confess her sins to a Capuchin monk. After uttering the first few words, she began to weep bitterly. The confessor attempted to console her, telling her that sins repented of were readily forgiven. But she replied, "Father, I am not weeping for my sins, but for our poor goat which is just dead, and which had a long beard just like yours." The goat is a morose and rancorous beast; and it is supposed to have given rise to the word *bouder*, to sulk, whence *boudoir* has been derived, the sulking-room, answering to the chamber into which the Hindu wife retires when she feels a desire to indulge in wrath. M. Rolland suspects the former existence of a French word *boude*, akin to the Portuguese *bode*, signifying a goat. Wine of an inferior order is universally declared by proverbial philosophers "to make goats dance." In dealing with the statement that "C'est du vin de Bratigny qui fait danser les chèvres," Leroux de Lincy, the learned collector of French proverbs, says M. Rolland, has been

led astray by a story made up for the purpose of explaining the saying. According to the Abbé Tuet, it seems there was a native of Bretigny named Chèvre. He was addicted to wine-bibbing, and whenever he grew mellow he made his wife and children dance before him. Whence arose the statement that "Bretigny wine made the Chèvres dance." This, we are told, is like the story of an actor named Languille, which was invented in order to account for the fable about "l'anguille de Melun, qui crie avant qu'on l'écorche." A pleasant survival of heathenism is found in some parts of Savoy, where a dead villager is followed to the grave by a she-goat, which utters plaintive cries under the influence of hunger, and is handed over to the priest after the funeral.

About swine some very strange stories are narrated. A Breton legend tells how a certain young lady was so afraid of the pangs of childbirth that she made a vow not to marry until she was too old to bear children. At the age of twenty-eight she died suddenly. The night after she was buried, as the clock struck twelve, she appeared before the eyes of her bereaved parents, clothed in her shroud, wearing her maiden crown. After casting around a mournful glance, she looked behind her, and fled away as though in despair, fiercely pursued by seven white piglings. These little pigs were the children which she would have had if she had married. Every night the same heartrending scene was renewed, until at last the pigs ate up the defunct spinster who ought to have been their mother. Immediately after indulging in this unfilial repast they turned into seven fine boys, and flew up into heaven. Another equally heathenish tale, but somewhat more modified by Christian influences, is that of the drunkard who called in a priest to offer the consolations of religion to a being at the point of death, the moribund creature in question being really a pig which was to be killed next morning. Finding out the trick which had been played upon him, the priest retired silently. From that time the drunkard was never seen again. But next morning his wife found two exactly similar pigs in the sty which ought to have held one only. Then she knew, after the priest had told her what had happened overnight, that one of the two pigs was her husband. But she could not tell which of the two he was, so she was afraid of killing either of them for fear of making herself a widow.

W. R. S. RALSTON.

TWO BOOKS ON FISHES.

The Acclimatisation of the Salmonidae at the Antipodes. By A. Nicols. (Sampson Low.) Some of the greatest triumphs of acclimatisation in modern times have taken place in Australasia, especially with regard to the salmonidae, while, as we write, the tea plant is, we find, being successfully cultivated in New Zealand. This little book will be very useful as a book of reference for details of the difficulties successively met and successively vanquished at the cost of a large, but patriotic, outlay by the Tasmanian and New Zealand Governments and private enterprise, in first introducing the ova of salmon and salmon trout by the ship *Norfolk* in 1864, and since breeding and distributing these ova and their

successors among the most Scotch-like streams of the colonies. The common brown trout of our waters has thriven beyond all expectation at the Antipodes. The variety which was imported was the *Salmo fario ausonii*, to which our Thames trout belongs. A trout of this kind weighing nine pounds and a-quarter was taken in the River Plenty (Tasmania). This river has been opened to rod-fishers at a licence of £1 per rod since 1870, and there seems no doubt that the trout is now quite at home in colonial waters. A curious fact is here put beyond dispute, that salmon trout, though migratory salmonoids, have bred in confinement in the ponds of the Plenty. There seems little doubt, too, that the salmon proper has bred in the upper waters of the Derwent and other streams. Difficulty in identifying a salmon in the different stages of its growth is not confined to Great Britain; but, after many conflicting reports, an unmistakeable salmon was captured by rod and line at New Norfolk in 1876, and in January 1877 the Governor of Tasmania himself took in the same manner a fish of eight pounds and a-half. The fishermen of the Antipodes do not seem of such a calm and philosophic nature as Walton has fashioned them at home. A good deal of angry discussion has prevailed concerning the man to whom the honours of this fish acclimatisation rightly belong. We have always understood (and Mr. Nicols shows it conclusively) that Mr. J. A. Youl deserves this credit. Frank Buckland, however, Mr. Ramsbottom, and others were zealous co-workers. Attempts are now being made to introduce the salmon of the North Pacific, *S. quinnat*, which is so largely "put up" into tins, into Australia. We regard this as a very questionable benefit, seeing that this fish is popularly supposed to die after spawning, and has no good reputation for rising at a fly. It is as sad as it is certain that our own salmonidae, in the midst of the abundant supply of grasshoppers and insects which the streams of the Antipodes furnish, do not display the same alacrity in rising at an artificial fly as their relatives in Scotland. The breeding places of the salmon in the Tasmanian Derwent have not yet been found. It may be hoped that they soon will be, for Mr. Nicols notices a singular and grave matter when he states "that latterly an increasing proportion of the ova from the imprisoned fish have proved infertile."

The Herring and the Herring Fishery. By J. W. de Caux. (Hamilton, Adams and Co.) Mr. de Caux, in writing on this subject, gives us much practical information, the result of his long experience, and notices several grievances which the herring fishers have to contend with under the present condition of the law. It is to be regretted that when he indulges in comparison between the importance of the herring fishery and farming, or in speculations about the physical attributes of his pet fish, he is not quite so happy. The capital employed in the outfit of the fishing vessels round the coast of England would, says Mr. de Caux, be amply sufficient for the farming of 1,500,000 acres of land. "But this statement, important as it is, gives only a faint notion of the capital employed, because, while land is indestructible, fishing boats and fishing gear rapidly depreciate in value, and very soon are absolutely destroyed." Does Mr. de Caux imagine that farm buildings and agricultural implements, like the land, are indestructible, and that a farmer does not suffer from depreciation of plant? Fishes may, or may not, hear; but we fail to see how the assertion that a man and a seal are unable to hear the passage of a body through water beneath the surface establishes the fact one way or the other. Mr. de Caux very properly calls attention to the absurd regulations of the Board of Trade in force relating to the salving of anchors, which, undoubtedly, want most

material alteration, as well as the regulations in force respecting drift-net boats and trawlers. He also points out the unfairness of applying to fishing boats all the rules of the mercantile marine, many of which must seriously interfere with the working of the boats. The description of the new trawling apparatus patented by the author is clear and worth reading by anyone interested in this form of fishing.

CURRENT LITERATURE.

The Visitation of Wiltshire, 1623. Edited by G. W. Marshall. (Bell.) The work of printing those Visitations which remain in MS. is being slowly but steadily advanced by societies, by individuals, by magazines. We have in this volume the latest accession to the ranks. Dr. Marshall has elected, wisely as we think, to reproduce the MS. "with as little variation as possible," and thus to place "the original document" in the student's hands. So far as the text is concerned this principle is clearly the right one. But the more faithfully the MS. is reproduced the greater is the need of annotation. *Hoc opus, hic labor est.* A Visitation, un-annotated, is rather copied than "edited." Dr. Marshall speaks of some rival works as "mere over-edited compilations;" but we trust he means "over-embellished," or the criticism would peculiarly apply to the *Westminster Abbey Registers*, in which a faithful text is so happily combined with the exhaustive and brilliant notes of its lamented editor. While urging the advantage of literal reproduction—the plan adopted by Dr. Marshall—we must beware of a superstitious reverence for this or any other Visitation until their skeleton pedigrees have been corroborated by those wills, deeds, registers, &c., from which a painstaking editor will obtain the authentic evidences of descent. The heralds' practice of admitting a descent of two generations on mere parole evidence, together with the fact that most Visitation pedigrees do not exceed this limit, suggests that the bulk of their matter is absolutely unproven. Moreover, as the longer pedigrees were usually admitted by the more easy-going heralds, it seems probable that they also had little or no proof. Heraldry, in fact, rather than genealogy, was their object, and the pedigree was subsidiary to the coat-armour. There are, of course, Visitations and Visitations, but it must not be supposed that any of them can afford to dispense with proofs. Misaffiliation and omission of a generation can at times be detected by a capable editor; and if this MS., excellent though it may be, was indeed, as Dr. Marshall states, "received as evidence" at an assize, such a proceeding was very questionable. It skips, for instance, a generation of the Burnells. It allows two cousins to record their common forefather as "Giles" and as "Thomas," Thynne of Longleat is made to marry his wife's aunt, and Gore of Alderton hastens to record his grandmother's legitimacy, though her mother's name and parentage are both incorrectly given and her alleged marriage with Lord Stourton is a very *crux* in Wiltshire genealogy. All this "the intelligent student" is left to discover for himself. Dr. Marshall explains his system of editing. He informs us that the long J is printed I, as Ivie not Jvie; and he has done the precise contrary in four cases out of the five in which the name occurs. He claims to have added a "[sic]" to "obvious errors of the writers;" yet such glaring errors as "Sir Elw." (p. 8) for "Sir Edw." and "1633" (p. 50) for "1623" pass unnoticed, while the order of the Eyre sons (p. 76) is left in a hopeless tangle. A Horner has a "sic" for signing the Lamb pedigree, but a Sadleir and a Tyderley sign unchallenged the pedigrees of Paulett and of

Read. He claims where "a word has been evidently left out" to have "supplied it in brackets," and accordingly inserts "[mar]" before *filia* on p. 94, yet not in a similar case on p. 101, and moreover the word left out was not "mar," but "duzit." After "Marshall of Markley" he inserts "[Martley]," yet such variants as "Marlingesburie" and "Maulenborow," and even "Byndewey" and "Rinwey" (Roundway) are left unexplained. This Visitation gives the Wiltshire ancestry of Lord Brouncker the mathematician, but his name will be sought in vain in the Index, his family appearing only as "Branker," just as Maskelyne figures as "Masculin." In such cases there should be a cross-reference. Nor is Dr. Marshall's system of nomenclature clear, for in these cases he disregards the spelling of the signatures (i.e., "Brouncker" and "Maskelyne"), while the "Waldron" pedigree, which is signed Walrond, figures in the Index under both forms. The system is not based on the MS. index (which itself is not printed), and has a very practical inconvenience. A most important feature of a printed Visitation is a good nominal Index, in which the insertion of Christian names is essential. In this Index they are not inserted, and the entering of surnames under their antiquated forms alone increases the labour of search. Two pedigrees, at least—those of Jordayne and Goldston—are not to be found in it, and there are many points on which Dr. Marshall might consult the rules of the Index Society. We fail to see why, in the same paragraph, "de la Mason" should be entered under M and "de la Roche" under D, "le Stoke" and "le White" under S and W, but "le Blount" and "le Blunt" under L, and "le Blont" omitted wholly. Lastly, we would venture strongly to protest against the excessive use of "drops," for which the precedent was set by the Harleian Society, but which renders some of the charts in Dr. Marshall's book almost unintelligible. We may instance the opening pedigree, and those of St. John, Mompeyson, and Ayliffe. But even though the "editing" be not free from defects, Dr. Marshall has done good work in printing this important record. The subject-matter is of the usual character, but it is interesting to find at least one "gentleman" who could not even sign his name, and another who carefully records his marriage with his father's sister! And there is something quaintly human about the widow of a squire of ancient lineage, who was allowed by the kindly "Blewmanell" to indulge her just maternal pride by entering all her sixteen children (half of them by a previous and obscure husband) and her womanly spite by inserting in full the natural children of her brother-in-law.

Transactions of the Royal Historical Society. Vol. X. (London: Printed for the Society.) There is a marked improvement in the issues of the Royal Historical Society. The present volume, like its predecessors, contains some padding, but there is much useful and instructive matter in it. Perhaps the most remarkable paper is one on "The Struggle of the Christian Civilisation from the Era of the Crusades to the Fall of the East." New facts or new views on such a subject were not to be expected, but its author, Dr. Irons, has given us a carefully executed word picture of much beauty and great accuracy. There is another remarkable paper which borders on, but scarcely touches, the realms of theology. Mr. J. Baker Greene has contributed a very learned and careful paper on "Jewish and Early Christian Baptism." He is evidently thoroughly at home in his subject, which is on many accounts one of no ordinary difficulty. He has trod the thorny path he has chosen very warily, but we should not be surprised to find that he has given offence to some of those who seem to hold that history

has no lights to throw on dogmatic theology. We know of no work which tells us so much in a connected form as to the rite of baptism among the Hebrews. The Hon. Isaac N. Arnold, of Chicago, has furnished a highly laudatory paper on President Lincoln. The writer knew him well, and his estimate of the great President's character is valuable on that account. There are several minor matters in his paper at which it might not be unreasonable to take objection, but, as a whole, both in facts and tone, it is worthy of high praise. The paper by Mr. George Harris on "Domestic Manners" is a continuation of earlier ones. We do not think it of much permanent value. The Rev. Edward King has examined the Penrith registers and given a series of extracts from them. We wish that some Northern antiquary would print the whole of the document, which must be highly curious. Our American friends may like to have it pointed out to them that there was a John Washington there in 1681. Penrith church has been famed for possessing pictures in stained glass of Richard Duke of York and his wife, Cecily Neville. Mr. King calls in question this tradition. On what evidence it rests we do not know; but he seems to make out a very good case against it by producing evidence which renders it at least probable that the windows are representations of members of the family of Hutton. Mr. C. Pfoundes has some notes on "Old Japan" which make us wish that he had told us more as to the traditions of the earlier time. It seems that the date can be ascertained when the habit of immolating slaves at the funerals of nobles ceased, and clay images were substituted in their place. We do not call to mind that this fact has been noticed before.

William Pitt. By Lewis Sergeant. (Lebister.) This new volume in the series of "English Political Leaders" is an improvement upon Mr. Trollope's *Palmerston*, though we cannot regard it as entirely adequate. When all is said, Palmerston must always remain a less interesting figure than Pitt, just as his epoch is of less importance in English history. Mr. Sergeant has evidently taken a good deal of trouble to acquaint himself with the events at first hand, and not only through Lord Stanhope's *Life*. But he has been no more successful than Mr. Trollope in making his hero actually live before us. Possibly there may be some limitations imposed upon the writers in this series, for they alike seem to fail in the main duty of a biographer. In the first chapter we have a sketch of the leading men when Pitt entered political life, which is chiefly remarkable for its strange depreciation of Burke. But we nowhere have an estimate of the actual conditions which formed Pitt's career, nor of Pitt's own character. Macaulay's well-known article on William Pitt in a former edition of the *Encyclopædia Britannica* may be one-sided; but at least it depicts an intelligible human being, and not a mere series of events. Mr. Sergeant has given us a careful political study, with constant reference to the questions of to-day; whereas we expected a biography in miniature. His style, we may also remark, is too much like the better class of leading articles.

Gladstone and his Contemporaries. By Thomas Archer. Vol. III. (Blackie.) This further instalment of Mr. Archer's History of the last half-century of social and political progress deals with some of the most momentous events that have occurred to the British empire. To the present generation the Crimean War and the Anglo-French alliance must always be themes of surpassing interest; but the Indian Mutiny, with which the present volume also deals, is a subject that for all time is likely to prove of vital importance to all of

British descent. It is one that Mr. Archer will find impossible to parallel in dramatic incident in the forthcoming section of his work. It is gratifying to notice that he manifests the same tireless industry and impartial treatment of political subjects in this third volume as he did in its predecessors. Should the entire History be completed in this spirit, it will be a most valuable contribution to our not too numerous works of reference, and long likely to maintain its place in the library and the reading-room.

NOTES AND NEWS.

WE are glad to be able to confirm the good news as to the recovery of M. Ereckmann from the dangerous illness which prostrated him last month. His health is now so far restored that he hopes soon to be able to undertake a journey through the Vosges. The first representation of "Madame Thérèse," the new drama founded upon the well-known novel by MM. Ereckmann and Chatrian, will take place in Paris next week.

WE hear that the Rev. Matthías Jóhannsson (pastor of Oddi, Iceland) has nearly completed his Icelandic versions of "Othello" and "Romeo and Juliet," and they will be published in the coming year as one of the volumes issued by the Icelandic-Literary Society for 1882-83. The same poet has previously issued admirable translations of "Hamlet" and "Macbeth;" while another skald, Mr. Skingrímur Thorskinsson, has published a good rendering of "King Lear." The Icelanders will, therefore, soon have access to five plays.

MESSRS. SIMPKIN, MARSHALL AND Co. will shortly publish a second and much enlarged edition of Mr. Alexander Ireland's *Memoir and Recollections of Ralph Waldo Emerson*. The first edition met with a very rapid sale, and was most favourably noticed by numerous journals on both sides of the Atlantic. This has induced Mr. Ireland to add largely to the matter originally published, and to present the new edition in a goodly crown octavo volume, with three portraits of Emerson not known in this country, which will add greatly to its interest. The favourable reception of Mr. Ireland's *Memoir* augurs well for the eagerness with which the reading public will welcome the correspondence between Emerson and Carlyle, announced to be in preparation with the sanction of Emerson's family, and which is to be published simultaneously in America and England before Christmas. Mr. Ireland's *Memoir* is, we believe, the only record of Emerson's life and works, which has yet made its appearance in either country since his death.

WE are informed that Mr. Waddington's monograph on the Oxford poet, Arthur Hugh Clough, to which we referred last week, will not be published until the end of October. It will contain passages throwing light on Clough's life and work from Mr. M. Arnold, the late Dean of Westminster, Charles Kingsley, Mr. R. H. Hutton, Dean Church, Mr. F. T. Palgrave, Mr. J. A. Symonds, Mr. W. M. Rossetti, Mr. T. Arnold, Mr. William Allingham, Mr. Thomas Hughes, Prof. Sellar, Mr. C. E. Norton, Prof. Masson, the late Mr. Walter Bagehot, and others. The publishers are Messrs. George Bell and Sons.

THE new edition of Mr. Cheyne's *The Prophecies of Isaiah* (Kegan Paul, Trench and Co.) will shortly be completed by the issue of the second volume. The commentary has been revised, and many additions of some interest have been made, especially in the critical notes and "Last Words." Account has been taken in vol. ii. of Dr. Robertson Smith's recent work, *The Prophecy of Isaiah*. The author's critical and theological position remains unaltered.

WE are now able to give some further details about *Longman's Magazine*, of which the first number will appear on November 1. It will open with a novel by Mr. James Payn, entitled "Thicker than Water;" and among the contributors to the two first numbers will be Messrs. E. A. Freeman and J. A. Froude. The design for the cover is a wood-cut, after the old-fashioned conventional style, of an apple-tree, with Messrs. Longman's ship, first launched in 1726, in the upper left corner, and a swan (presumably representing the new venture) in the right.

WE have reason to hope that the essays contributed by the late Stanley Jevons to the *Contemporary* and other Reviews will shortly be published in a collected form.

IN addition to the volumes of poetry announced below by Messrs. Kegan Paul, Trench and Co., they will also publish two from the Irish judicial bench. These are a new edition of Mr. Justice O'Hagan's excellent translation of *The Song of Roland*; and *Hymni Usitati Latine Reddita*, by Mr. Justice Lawson.

THE Queen's Printers, Messrs. Eyre and Spottiswoode, are about to issue an edition of the Book of Common Prayer, furnished with Introductions, analyses, and notes by Canon Barry, Principal of King's College. It will be styled the *Teacher's Prayer Book*, and will form a companion volume to the *Teacher's Bible*, of which we lately noticed the "variorum edition."

MESSRS. MACMILLAN AND CO. will issue next week the two first of their "gift-books" for the season. These are a selection from Grimm's *Fairy Tales*, translated from the German by Lucy Crane, and done into pictures by Walter Crane; and Robert Bloomfield's ballad, *The Horkey*, told in coloured pictures by George Cruikshank, with an address to young folks by F. C. Burnand.

MR. SAMUEL BRANDAM'S *Selected Plays from Shakespeare* (Smith, Elder and Co.), which has been adopted by the School Board for London, is now being issued in sixpenny parts, each containing one of the abridged plays.

MESSRS. CHATTO AND WINDUS have ready for publication a new edition of Lane's *Arabian Nights*, edited from a copy annotated by Lane by his nephew, Edward Stanley Poole. Mr. Stanley Lane-Poole has written a new Preface.

MESSRS. SAMPSON LOW are the publishers in this country of *Thoreau*, by Mr. F. B. Sanborn, in the "American Men of Letters" series.

MESSRS. BENTLEY will issue, probably in the beginning of November, *Old Coaching Days*, by "An Old Stager," with several full-page illustrations by Mr. John Sturgess; and a new and much enlarged edition of Bishop Thirlwall's *Letters to a Friend*.

MESSRS. REMINGTON have in preparation a new edition of *A Life's Love*. It will contain a selection of sonnets from several of Mr. Barlow's former volumes, and also some entirely new poems—among others, a poem on the deaths of Darwin, Rossetti, Longfellow, and Emerson.

WE understand that in the course of next month Messrs. Hodder and Stoughton will issue a popular edition of *The Life and Speeches of the Right Hon. John Bright, M.P.*, by Mr. G. Barnett Smith. This new edition will be in one handsome volume of about 700 pages, containing all the matter which appeared in the original expensive issue, as well as the two steel portraits and the Index.

EARLY next month will be published by Messrs. Simpkin, Marshall and Co., London, and Messrs. Abel Heywood and Son, Manchester, a new work of fiction from the pen of Mrs. G. Linnaeus Banks, under the title of *Through the Night*, consisting of a number of legendary or

ghostly tales, chiefly relating to the North of England. It will be uniform with the cheap re-issue of her popular novels; and it will be illustrated by the author's son, Mr. George Collingwood Banks.

THE series of carefully printed little books known as "The Parchment Library" will be continued by the immediate publication of *The Christian Year*, printed in red and black, with a portrait of the author from Mr. G. Richmond's drawing; *Gay's Fables*, edited by Mr. Austin Dobson, with a portrait of Gay from the sketch by Godfrey Kneller recently added to the National Portrait Gallery; a selection of *Shelley's Letters*, by Mr. Richard Garnett; Mr. Mark Pattison's annotated edition of *Milton's Sonnets*; the earlier poems of Mr. Tennyson, in two volumes, with frontispieces by Mr. W. B. Richmond; and *French Lyrics*, selected and arranged by Mr. G. Saintsbury. To these may be added the first volume of a new series, to be produced in a similar style, but on larger paper; this introductory volume is to consist of a selection from the writings of *Living English Poets*.

THE Rev. Moncure D. Conway has two books ready, both of which will be published this autumn by Messrs. Trübner and Co. These are entitled *Emerson at Home and Abroad*; and *Travels in South Kensington*, with Notes on Decorative Art and Architecture in England.

IN philosophy the same publishers announce translations of Hartmann's *Philosophy of the Unconscious*, by Mr. W. C. Coupland; and of Schopenhauer's *World as Will and Idea*, by Messrs. Haldane and Kemp; and a criticism of Mr. Spencer's *Unification of Knowledge*, by Mr. Malcolm Guthrie.

A Fearless Life, by Charles Quentin, author of *So Young, my Lord, and True*, will be published by Messrs. Bentley about the end of next week.

MR. ANTHONY TROLLOPE'S new novel having reference to Irish life of the present time, entitled "The Land Leaguers," and written expressly for *Life*, will be commenced in that journal on November 15. The story will be of the ordinary three-volume size.

THE cheap edition of Mr. Thayer's book, *From Log Cabin to White House*, consisting of 10,000 copies, has been entirely taken up by the trade, and another edition of the same number will be issued from the press immediately.

MESSRS. KEGAN PAUL, TRENCH AND CO.'S announcements include *Reminiscences of Court and Diplomatic Life*, by Lady Bloomfield, with portraits and illustrations; *The Life and Times of St. Anselm*, by Martin Rule; *Life of Antonio Rosmini Serbati* (founder of the Institute of Charity), by G. S. Macwalter; *Diaries and Letters of Philip Henry* (the father of the commentator), by M. H. Lee; *The Duke of Berwick, Marshal of France*, by Col. Townshend; *John Duncan, Weaver and Botanist*, with Notices of his Friends, by William Jolly; *Free Trade Speeches of the Hon. C. P. Villiers*, in two volumes; *Demerara Papers*: being Sketches of the Aborigines of British Guiana, by Everard F. im Thurn; *Notes of a Visit to Russia in 1840-41*, by the late William Palmer, selected and arranged by Card. Newman; *The Elements of Military Administration*, by Capt. Buxton; and a new edition of Miss Ellice Hopkins' *Work amongst Working Men*.

IN philosophy and theology, the same publishers announce *Nature and Thought*: an Introduction to a Natural Philosophy, by Prof. St. George Mivart—the author's object being to point out the harmony which exists between the human mind and external nature; *The Greek Philosophers*, giving an account of their systems from Thales to Proclus, by A. W. Benn; *The*

Origin of Ideas, translated from the fifth Italian edition of the "Nuovo Saggio" of Antonio Rosmini Serbati; *The Ultimatum of Pessimism*: an Ethical Study, by J. W. Barlow, of Trinity College, Dublin; *Notes on Evolution and Christianity*, intended to show that the origin and history of Christianity are explicable in accordance with the ordinary processes of evolution, by J. F. Yorke; *The Evolution of Christianity*: Unconscious Testimony, or the Silent Witness of the Hebrew to the Truth of Historical Scriptures, by C. F. Hutton, head-master of Daventry Grammar School; *A Synopsis of Moral and Ascetical Theology*, arranged by the late Rev. James Skinner; *The Chair of St. Peter*; or, the Papacy considered in its Institutions, Development, and Organisation of over Eighteen Centuries, by John Nicholas Murphy; *Many Voices*, a volume of extracts from the religious writers of Christendom, from the first to the sixteenth century; *The Doctrine of Last Things*, contained in the New Testament, compared with the Notions of the Jews and the Statements of Church Creeds, by Dr. Samuel Davidson; *Romanism, Protestantism, Anglicanism*: a Layman's View of Some Questions of the Day, by Oxoniensis; *A Critical Commentary on the Revised Version of the New Testament*, by the Rev. W. A. Osborne; a volume of *Sermons* by the Rev. J. H. Thom, of Liverpool; and further volumes by the late George Dawson, entitled *The Three Books of God*—Nature, History, and Scripture, and by the late H. T. Adamson on *The Millennium*.

IN poetry, Messrs. Kegan Paul, Trench and Co. announce *River Songs, and other Poems*, with twelve autotype illustrations, by Arthur Dillon; *Birds and Babies*, a book of poems for children, by Mrs. Coxhead, with about thirty pictures; a new edition of Mr. Domett's *Ranolf and Amohia*; the collected works of Mr. Lewis Morris, in three volumes; *Frithjof and Ingebjorg*, by Douglas B. W. Sladen, an Australian colonist; *The Garden of Fragrance*, a complete translation of "The Bostān of Sidi," from the Persian, by Dr. G. S. Davis; *The Chronicles of Christopher Columbus*, by M. D. C.; *David Rizzio, and other Tragedies*, by the author of *Ginevra*, &c.; a second edition of Mr. J. G. Cordery's translation of Homer's *Iliad*, in two volumes, with the original Greek text printed on the opposite page; and Lessing's *Nathan the Wise*, translated by Eustace K. Corbett.

TEN volumes of "The Pulpit Commentary" having now been given to the Old Testament, Messrs. Kegan Paul, Trench and Co. propose to commence the issue of the New Testament series with two volumes treating of the Gospel according to Mark. These will be edited by Dean Bickersteth. The Old Testament series will be continued at intervals of two or three months, the next volume being devoted to the Prophecies of Jeremiah, under the supervision of the Rev. T. K. Cheyne, whose commentary on Isaiah has now reached a second edition.

MESSRS. W. H. ALLEN AND CO. maintain their old reputation as publishers to the India Office by announcing a long list of Indian books. Foremost among these is the first volume of a series by Col. G. B. Malletson to be entitled "The Founders of the Indian Empire"—Clive, Warren Hastings, and Wellesley. There is no other living writer who could attempt successfully to follow where Macaulay led—not always in the right path. Clive is to be published next month; and in March of next year Col. Malletson will collect into a volume "The Decisive Battle of India," which have been appearing in the *Army and Navy Magazine*, and about the value of which we have already expressed our opinion.

OTHER books by Indian writers announced by Messrs. Allen are *Imagery of Indian Days*,

by Mr. J. W. Sherer; *Wanderings in Baluchistan*, by Gen. Sir C. M. McGregor; *The English in India*, translated from the French of M. E. D. Valbezen; *Gujarat and the Gujaratis*, by Behramji M. Malabari; *The Romantic Land of Hind*, by Capt. C. F. Mackenzie; *Life in India*, by Major the Hon. C. Dutton; *Reminiscences of an Indian Official*, by Gen. Sir Orfeur Cavenagh; *My Recollections of the Afghan Campaign*, by Dr. J. Duke; and the second volume of Major Vibart's *Military History of the Madras Engineers*.

MESSRS. W. H. ALLEN's general announcements include a *Complete Concordance to the Revised Version of the New Testament*, by Mr. J. A. Thoms; *The Orders of Chivalry*, English and Foreign, Existing and Extinct, down to the Present Time, compiled from original authorities by Major J. H. Lawrence-Archer; *The Spas of Europe*, by Dr. H. J. Hardwicke; *Memoirs of the late 64th (Second Staffordshire) Regiment*, by Mr. H. G. Purdon; *Flotam and Jetsam*: Wreckage and Spun Yarn, by Mr. T. G. Bowles, "Master Mariner;" *Hunting Sketches*, by R. Finch Mason; and the following translations:—*Diplomatic Study of the Crimean War*, from the Russian Foreign Office; Heine's *Book of Songs*; *Queer People*, from the Swedish of "Leah;" a *History of the Jesuits*, from the German of T. Grussinger; and *Frans Liest, Artist and Man*, from the German.

MESSRS. RIVINGTON have nearly ready for publication a new volume of *Lectures and other Theological Essays*, by the late Dr. J. B. Mozley; a translation, with a Preface by Canon Liddon, of Rosmini's *The Five Wounds of the Church*, a work which was placed in the Index and withdrawn from circulation; a presentation edition, in quarto, of Adams' *Sacred Allegories*, with new illustrations arranged and engraved by J. D. Cooper; the Bampton Lectures, delivered at Oxford during the present year by the Rev. P. G. Medd, entitled *The One Mediator*; a one-volume edition of the *Life of Bishop Gray*, of Cape Town, abridged from the larger work; *Thoughts upon the Liturgical Gospels for Sundays*, in two volumes, by Dean Goulburn; a continuation of *Practical Reflections on Every Verse of the Holy Gospels*, containing "Acts" to "Revelation;" a cheap edition of *Voices of Comfort*, edited by the Rev. T. V. Fosbery; two volumes of *Sermons on the Catechism*, by Isaac Williams, reprinted from "Plain Sermons by Contributors to 'Tracts for the Times';" a new edition, in quarto, with heliotype illustrations, of the Rev. F. H. Sutton's work on *Organs*; a volume of selections from the writings of Canon Liddon; *The Witness of the Passion*, by Canon Knox Little; revised editions of the *Manuals of Religious Instruction* on the Old and New Testaments and the Prayer-book, by Canon Norris; new editions, printed on fine paper, with red lines, of *The Imitation of Christ*, *The Christian Year*, *The Devout Life*, *The Spiritual Combat*, and *The Hidden Life of the Soul*, the five volumes edited by the Rev. W. H. Hutchings; a large-type edition, in one volume, with red rules, of Mrs. Sidney Lear's *Precious Stones*; *Meditations, Poems, &c., for Invalids*, edited by the Rev. M. F. Sadler; a revised edition of the Rev. E. Hatch's *The Organisation of the Early Christian Churches*; a third volume of the Bishop of Lincoln's *Church History*, bringing the work down to the Council of Chalcedon, A.D. 451; a new series of miniature volumes of selections from various authors, by Mrs. Sidney Lear, entitled *Sunrise, Noon, and Sunset*; and *Early Influences*, with a Preface by Mrs. Gladstone.

MESSRS. MACNIVEN AND WALLACE, of Edinburgh, will publish during the winter the following new volumes of the "Household Library of Exposition":—*The Galilean Gospel*, by Prof. A. B. Bruce; *Ecclesiastes*, by the Rev.

Dr. Joseph Parker; *The Lamb of God*: Expositions in the Writings of St. John, by the Rev. W. R. Nicoll; and *The Temptation of Christ*, by the Rev. G. S. Barrett. The same publishers also announce a new series of volumes, to be entitled the "Evangelical Classics." Each volume will contain a memoir of a distinguished Evangelical author, founded on a special study and extracts from his works. The first volume will be *Leighton*, edited by the Rev. W. Blair, of Dunblane, to be followed by *Bunyan*, by the Rev. W. Howie Wylie.

MESSRS. SMITH, ELDER AND CO. announce the following new novels, each in the orthodox three volumes:—*Treherne's Temptation*, by Alaric Carr; *Damocles*, by the author of *For Percival*; *Fair and Free*, by the author of *A Modern Greek Heroine*; and *Loy's Lord Beresford*, and other Stories, by the author of *Phyllis*.

MESSRS. THOS. DE LA RUE AND CO.'S Christmas books will be *Monthly Maxims*; or, "Rhymes and Reasons, to suit the Seasons;" and *Pictures New*, to suit them too," by Mr. Robert Dudley, with numerous full-page illustrations by the author, reproduced in chromo-lithography; *The May-pole*: an Old English Song, with the Music, illustrated by Gertrude A. Konstam and Ella and Nella Casella; and a new translation of *Rumpelstiltskin*, illustrated by Mr. G. R. Halkett.

MESSRS. GEORGE WATERSTON AND SONS have in the press, uniform with their popular "Musical Nursery Library," *Three Blind Mice*, "with Mewsic and Words from an early edition," illustrated by Mr. Charles A. Doyle; also, *Details from Italian Buildings chiefly Renaissance*, from drawings to scale made from the originals by Mr. John Kinross.

THE October number of the *Antiquary* has an interesting article on "Extracts from the Gild Book of the Barber-Surgeons of York," by Mr. J. T. Bent; and also an article on the "Preston Gild," by Mr. G. L. Gomme.

Aunt Judy's Magazine will in future be published by Messrs. Bemrose. The new volume beginning in November will contain a coloured frontispiece, by Richard André, to a tale entitled "Sunflowers and a Bushlight," by Mrs. Ewing; a paper on "Dartmoor," written and illustrated by Mr. Richard S. Chattock; "Bride Picotee," by Miss Roberts, with original illustrations; "Songs for Children," by Mr. A. S. Gatty; &c.

MESSRS. REEVES AND TURNER will publish at an early date a paper read before the Hull Literary Club by Mr. C. Staniland Wake, on "The Origin and Significance of the Great Pyramid."

MR. RIDGEWAY has in the press a work by Baron de Matortie, entitled *Egypt: Native Rulers and Foreign Blunders*.

THE fourth session of the Aristotelian Society will open at 8 John Street, Adelphi, on October 9, at 7.30 p.m., with an address by the president, Mr. Shadworth H. Hodgson. Meetings will then be devoted to Spinoza and the relation of Leibnitz and Wolf and of Locke, Berkeley, and Hume to Kant. In January the society will commence the study of Kant's *Critic of Pure Reason*, which will occupy the remainder of the session. Particulars may be obtained by applying to the hon. secretary, Dr. A. Senior, 1 Bloomsbury Square, W.C.

THE sixtieth session of the Birkbeck Literary and Scientific Institution will commence on Monday next, October 2. The Right Hon. W. H. Smith has consented to preside at the annual distribution of prizes, which will be held during the opening term. The plans of the new building have been approved, and it is intended shortly to lay the foundation-stone. Those interested in educational progress are asked to

aid in the development of an institution which for so long a period has successfully carried on the work inaugurated by the late Dr. Birkbeck.

THE subscription list to the new edition of Ducange's Glossary, now being brought out by M. Favre, is closed, 500 subscribers having been obtained. But copies can still be obtained at the original subscription price from Mr. David Nutt.

SOME time ago we stated that Kossuth's friends in his own country proposed to make him a presentation on the occasion of his eightieth birthday. We now hear that Kossuth has himself requested that the proposed subscriptions should be devoted to some work of public charity.

THE Government have given their sanction to the proposal to name a new street in Paris after Littré.

IN France, professors who are also members of the Legislature are not permitted to lecture, but must appoint deputies from session to session. M. Paul Bert has just nominated Dr. Dastre to lecture for him on experimental physiology at Paris, and M. Batbie has nominated M. Beauregard to lecture for him on political economy.

YET another new political newspaper is to be published at Paris after the holidays. This is *Le Passant*, to be edited by M. Jules Simon; and it is said to have a good deal of money at its back.

THE second volume of M. de Beaucourt's *Histoire de Charles VII* is announced to appear in the middle of October. It will go as far as the Treaty of Arras, 1435.

NOTHING is so dangerous as an obituary notice. The *Revue politique et littéraire* for September 23 writes—"mort en Angleterre du docteur Puisey, fondateur de la secte protestante qui port son nom." And the *New York Nation* for September 14—usually so impeccable—reports the death of Earl Grey, instead of Sir George Grey, and condenses an account of him from "Men of the Time."

WE have received *Calendars* from the following universities or educational establishments:—The University of Tokio, which gives an interesting historical sketch of the introduction of Western learning into Japan; The University College of Wales (Manchester: Cornish); the Mason Science College, Birmingham (Birmingham: Cornish); the University of Durham College of Physical Science, Newcastle-upon-Tyne (Newcastle: Carr); and *The Irish Education Guide and Scholastic Directory* (Dublin: Mara), which seems to have been issued with special reference to the demands of the Intermediate Education Act of 1878.

GERMAN JOTTINGS.

THE veteran historian, Leopold von Ranke, is now engaged in preparing for the press the third volume of his *Weltgeschichte*. It will comprise the Roman Empire and the beginnings of Christianity.

THE issue of the supplement to Dr. Sanders' *Wörterbuch der deutschen Sprache* is so rapidly progressing that the completion of that useful publication is likely to take place ere long. Only about eight parts more have to be issued; and Dr. Sanders will then be in a position to claim the merit of having given to Germany—single-handed—the first comprehensive dictionary, which will always maintain its rank even when the huge *Wörterbuch* of Grimm will be completed. We are also glad to see that the same author's *Wörterbuch der Hauptschwierigkeiten der deutschen Sprache*, which is almost indispensable to advanced students of German, has just been issued in a thirtieth enlarged edition.

A BIOGRAPHY of Gluck will shortly appear from the pen of Herr August Reissmann (Berlin: Gutentag). It will be entitled *Gluck: sein Leben und seine Werke*.

HERR W. FRIEDRICH, of Leipzig, announces a series of handbooks dealing with the literature of the world. Three instalments will be issued very shortly: "French Literature," from the earliest times to the present day, by Eduard Engel; "Polish Literature," by Heinrich Nitschmann; and "Italian Literature," by C. M. Sauer. The English, Hungarian, and Spanish sections are in preparation.

HOERATH DR. JOSEF HALLER, of Munich, is about to publish a work on the proverbs of Spain, which has occupied him for many years. Not only has he diligently collected in the rich field of Spanish proverbial lore, but he has endeavoured to trace the history of each saw, and to find its equivalents in every civilised language. The first volume, containing the Spanish proverbs only, is in print, and will be issued by Herr G. Manz, of Regensburg, before the close of the present year. The second and concluding volume, giving variants in thirty different languages and dialects, is also ready for the press.

AMONG German novels issued this month are *Irene Liebe*, by Fanny Lewall, and *Moderne Wolltätigkeit*, by the authoress of "Eglantine."

PROF. KARL BIEDERMANN, of Leipzig, has just issued (Leipzig: Weber) the fourth and last volume of his exhaustive History of Germany in the Eighteenth Century.

THE first number of a new Review, to appear three times in the year, under the editorship of Herr Ch. Meyer, archivist of the province of Posen, has just been issued by Koebner, of Breslau. It is entitled *Zeitschrift für Geschichte und Landeskunde der Provinz Posen*.

THE series of "Military Classics" published by Wilhelm, of Berlin, has been increased by two new volumes (xiv. and xv.) containing the *Militärische Schriften* of the Archduke Charles of Austria. A biographical introduction by Baron von Waldstaetten states that the Archduke also left an autobiography, which has never been published.

THE last addition to the series of "Germanischer Bücherschatz" (Freiburg-i-B.: Mohr) is the text of Bede's *Ecclesiastical History*, edited by Alfred Holder, the editor-in-chief of the series. This will be followed by a new edition of the works of Notker Labeo, the learned monk of St. Gall, who died in 1022. This will take three volumes, edited, with illustrations, by Prof. Paul Piper. Prof. Piper also has in preparation for the same series a Glossary to Otfrid's *Evangelienbuch*.

ORIGINAL VERSE.

SONNETS FOR TWO PICTURES BY ROSSETTI.

*La Pia.**

"Ricorditi di me che son la Pia;
Siena me fe' disfecemi Maremma;
Scelsi colui che inanellata pria
Disponando m' avea colla sua gemma."

SHE sits behind the rampart, with dead eyes
Watching the grey mists on the desolate plain
Hover above the pools of stagnant rain—
A dreary landscape underneath drear skies:
Along the mouldy battlements there lies
His crimson banner, and close by are lain
Fierce Nello's lances—curs'd be his pain
Who caused her all those tears and weary sighs.

The stifling day is dead—dead as the fire
That in her heart flamed once with glad desire
For him who wedded her one fatal day—
Death dwells in the Maremma, whose foul air
Insidious moves about her ev'rywhere,
Misty and cold and damp and drear and grey.

Mnemosyne.

SHE looks, in vision, upon some dead thing
With steadfast eyes, subtly interpretive
Of somewhat wonderful that once did live
Beneath soft alien skies in some old Spring—
She hears the laughter that shall no more ring,
She hears the words no lips shall ever give
Again in twilight moments fugitive,
She knows the pain that long since lost its sting.

Her right hand holds the lamp of memory
Low burning, and behind her dies the day,
As dies for her the present. Hush! she hears
Some antique, time-forgotten mystery,
Known only where the swart priests used to pray
In shrines that were grown old in ancient years.

* *La Pia* (de' Tolommei) is she who is mentioned in the fifth canto of "Il Purgatorio" as the bride of Nello della Pietra, who was so cruelly imprisoned by the latter in a lonely fortress in the Maremma, where malaria ere long finished what grief had begun.

WILLIAM SHARP.

OBITUARY.

WE have to record the death, on September 10, of the Commendatore Leopoldo Cattani Cavalcante, one of the most remarkable Italians of his time, and well-known throughout Italy for his philanthropic works. Born in Florence in 1814, he married in 1843 Robina Wilson, eldest daughter of Andrew Wilson, and sister of Charles Heath Wilson, whose death was lately recorded in the ACADEMY. His name first became known through Tuscany for the valuable aid he afforded to the sufferers from the inundation of the Arno in the autumn of 1844. He established bakeries, and instituted a service of boats to carry food to the starving peasants, receiving into his own villa of Casteletti many whose houses had been destroyed. He himself faced the greatest dangers in attempting to save and relieve the people, encouraged in the work by his English wife. In 1855 the cholera brought desolation to his home, his wife being the first victim of that terrible epidemic. Despite this blow, Cavalcante, as a brother of the Misericordia, became one of the most diligent nurses of the worst cholera cases in Florence. It was after this that he first turned his mind to the education of the poorer classes, and instituted on his estate of Castelletti an agricultural school for boys. In a few years he was obliged to build a second school on a much larger scale, to which gentlemen were eager to send their sons to receive the thoroughly good practical and theoretical education given, for which they paid a nominal sum, the Commendatore spending over £2,000 sterling annually on this school alone. In 1875 he bought a tract of waste land on the West coast, lying between Leghorn and Spezia, where he built a third school, the task of the pupils being to cultivate the sandy waste, which is now covered with vines and corn. When Florence became the capital of Italy, the Commendatore added to his other work that of being member of Parliament. On the capital being removed to Rome, he wished to resign his seat, but his constituents persuaded him to remain their member to the last. In the beginning of September of the present year, he went to Arezzo to act as president of an agricultural exhibition. His friends, knowing him to be in bad health, begged him to take some rest; but he answered that if he died it would be while doing his duty. Seized at Arezzo by typhoid fever, he insisted on being taken to his house in Florence, which he reached on the evening of September 9, and on the morning of the 10th he died. His has been a life of self-sacrifice to his country; and during his hours of delirium his last words were "Education, and the duty of the rich to the poor."

ONE of the best historical scholars of Switzer-

land, Franz Rohrer, canon of Luzern, has just died in that town at the age of fifty. He was Professor of History at the Lyceum and the Realschule, and combined with this office the Professorship of Church History, Patrology, and Archaeology at the Theological Lehrschule. He was born at Stanz in 1832, and studied theology at the Universities of Freiburg and Tübingen. He was ordained first in 1856, and was for some time pfarrer of Kerns. His chief attention, however, was given to historical research, which his subsequent position as librarian at St. Gallen enabled him to prosecute with greater freedom. After the death of Dr. Lütolf he became president of the Historische Verein of the Five Cantons and editor of the *Geschichtsfreund*. He was also one of the most active members of the Swiss Geschichtsforschende Gesellschaft, and undertook its continuation of the great historical work left incomplete by Kopp, and afterwards by Lütolf—the *Geschichte der eidgenössischen Bünde*, of which a new volume lately appeared, under his care, bringing down the history to the peace of Austria with Luzern and the Forest Cantons (1330-36). After serving as rector of the Gymnasium in Altorf, he was elected a canon of the Stiftskirche in Luzern in 1873. His stately and imposing figure must have been familiar to many English visitors to that town. In his younger days he was a zealous member of the Swiss Studentenverein, and for a series of years edited the *Monatsrosen*. He described himself to the last as a theologian of the "Richtung der Lacordaire." His historical essays and lectures are numerous.

REGIERUNGSRATH ALBERT BITZUIS, who was for many years the colleague, and afterwards the successor, of Heinrich Lang, of Zürich, in the editorship of the *Reform*, died at Bern on September 20. He was the son of the most popular of Swiss story-tellers pfarrer Bitzuis of Lützelflüh, in the Emmenthal, better known as "Jeremias Gotthelf," several of whose tales have been translated into English. The younger Bitzuis was born in his father's parish in 1835, and was educated at Burgdorf, and afterwards studied theology at the University of Bern, and later at Berlin and other German Universities. After serving as vicar, or assistant, in two or three parishes of his native canton, he accepted the pastorate of the German congregation at Courtelary. His literary activity was devoted chiefly to serial works. He obtained the first prize offered by a Dutch society for an essay on capital punishment. Bitzuis had a great reputation in Switzerland as a pulpit orator. In 1878 he became a member of the Government of Bern, after resigning the parochial charge at Twann, and the last years of his life were devoted almost exclusively to the reform and completion of the educational system of the canton. He was a man of childlike simplicity, but of masculine force of character, and will be greatly missed by what may be called the Broad Church party in the Established Evangelical Churches of Switzerland, which looked up to him as a trusted leader.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BARON, A. Le Paupérisme: ses Causes et ses Remèdes. Paris: Sandos et Toulhier. 6 fr.
BAUMGARTNER, A. Göthe's Lehr- u. Wanderjahre in Weimar u. Italien. (1775-90.) Freiburg-i-B.: Herder. 4 M. 80 Pf.
GUICHARD, E. La Grammaire de la Couleur. Paris: Cagnon. 120 fr.
LEBBET, G. Etude sur la Propriété foncière en Angleterre. Paris: Maréchal aîné. 6 fr.
LEHMITE, P. Les Brigands en Egypte: Solution de la Crise internationale. Paris: P. o. n. 1 fr. 50 c.
NADAUD, G. Chansons de, illustrées par ses Amis. Paris: Tresse. 100 fr.
RATH, G. vom. Durch Italien u. Griechenland nach dem heiligen Lande. 2. Bd. Heidelberg: Winter. 7 M.
SKODLEFF, M. D. Ein Zeitbild, nach authent. Quellen bearb. v. H. M. Grossenham: Baumert. 2 M.

THEOLOGY.

- KUENEN, A. Volksgodsdienst en wereldgodsdienst. Leiden: Van Doesburgh. 3 fl. 25 c.
 MUELLER, K. Göttliches Wissen u. göttliche Macht d. Johanneseichen Christus. Freiburg-1-B.: Herder. 2 M. 50 Pf.

HISTORY.

- BADKE, J. Geschichte der Stadt Freiburg im Breisgau. 1. Bd. Freiburg-1-B.: Herder. 5 M.
 FREIDLANDER, J. Die italienischen Schaumünzen d. 15. Jahrh. 1430-1530. 4. Hft. Berlin: Weidmann. 14 M.
 GREGOR, F. Verfassungsgeschichte v. Regensburg v. der germanischen Ansiedlung bis zum J. 1256. Berlin: Mayer & Müller. 1 M. 50 Pf.
 ZIMMERMANN, A. Die kirchlichen Verfassungskämpfe im 15. Jahrh. Breslau: Treves. 3 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

- ACHENHOLZ, L. Das niederreinisch-westfälische Steinkohlengebirge. 5-7. Lfg. Essen: Silbermann. 10 M.
 BAUERFRIED, O. M. v. Gedächtnisrede auf Georg Simon Ohm, den Physiker. München: Franz. 2 M.
 HALCOSY, E. v., u. H. BRAUN. Nachrichten zur Flora v. Nieder-Oesterreich. Wien. 8 M. 50 Pf.
 HOUZEAU, J. C. Vade-Mecum de l'Astronomie. Paris: Gauthier-Villars. 20 fr.
 MAINLANDER, Ph. Die Philosophie der Erlösung. 2. Bd. Frankfurt-a-M.: Koeltz. 2 M. 40 Pf.

PHILOLOGY.

- EGEN, A. De Floro historico elocutionis Taciteae imitatore. Berlin: Mayer & Müller. 1 M.
 GALLER, J. H. Gutis. II. De adjectiva in het Gotisch en hunsuifizen. Utrecht: Breijer. 1 fl.
 PERTSCH, W. Die arabischen Handschriften der herzogl. Bibliothek zu Gotha. 4. Bd. 1. Hft. Gotha: Perthes. 8 M.
 WINDEL, J. De oratione, quae est inter Demosthenicam decima septima et inscribitur περί των προς Αλέξανδρον συθητικών. Leipzig: Hinrichs. 1 M. 20 Pf.

CORRESPONDENCE.

"EUSKARIAN" OR "NEOLITHIC."

Sare: Sept. 18, 1882.

Mr. Grant Allen asks, "If my kindly critic wants to fight out the question at length, why does he not attack Dr. Broca and Prof. Boyd Dawkins, instead of turning his arms against a mere member of the ordinary rank and file?" Prof. Boyd Dawkins' paper, "The Northern Range of the Basque," appeared in the *Fortnightly Review*, September 1874. Within the month, I believe, I sent a reply to the editor, which failed to obtain insertion. By the kind mediation of Prof. Sayce, my paper was at length read and discussed before the Anthropological Institute, July 1875. Previously to this, Mr. P. W. Stuart-Menteath had read for me a paper at the meeting of the British Association at Edinburgh; this, I think, also found its way into the *Journal* of the institute. On the publication of *Early Man in Britain*, I again combated these views in *La nouvelle Revue*, May 15, 1881. I have protested against them on various occasions in the ACADEMY and before local societies in South-west France. Though I may well be accused of presumption in attacking anthropologists such as the late Dr. Broca and Prof. Boyd Dawkins, with whom I should certainly not attempt to measure myself on any other point of anthropology, I at least can hardly be accused of cowardice in dealing only with the rank and file.

Dr. Broca was, I believe, once for a month in the Basque countries; he visited only St-Jean-de-Luz and some of the towns on the Spanish coast, and his examples were taken solely therefrom. I am not aware that Prof. Boyd Dawkins has ever been in the Basque country. If any man has a right to speak with authority on Basque matters it is Prince L.-L. Bonaparte. He has a more thorough knowledge of the language in all its dialects than probably any other living man; he has visited the whole country, Spanish and French, in detail, under the best circumstances for obtaining exact information; his map of the Basque dialects is a model of geography applied to linguistics. In the discussion of July 1875 he said: "Mr. Webster's discourse offers scarcely any point

in which I cannot cordially concur." Mr. P. Stuart-Menteath, who read and defended my paper at the British Association, has also been through every part of both sides of the Basque Pyrenees, and has lately published a geological map of the same from detailed personal examination. Dr. de Rochas, a practised anthropologist, went carefully through the Pays basque with all official help towards investigation. He states his conclusions on this point on p. 186 of *Les Parias de France et d'Espagne* (Hachette, 1876). At the close of his journey I met him at St-Jean-de-Luz, and asked him if he thought the Basques fairer than their neighbours. "C'est incontestable," he replied. "Mon petit enfant [a boy of ten or eleven] même l'a remarqué." Other authorities, from the twelfth century downwards, will be found in my papers above referred to. I wish to add only that of Bowles: *Introducción a la Historia natural de España* (Madrid, 1775), pp. 300-309. He is a strong partisan of the likeness between Basques and Irish, but apparently on exactly opposite grounds from those of Broca and Boyd Dawkins, for he dilates on the fine *physique* of the men, and "la tez fresca y sanguina" of the women, in spite of exposure to the weather. I write now from the least mixed population of the Labourd, and it is striking to notice here how much more fair the lower class is than the upper, who are everywhere more mingled in blood.

I have not had an opportunity of seeing Mr. Grant Allen's paper, but on the more general question there seems to me to be an equivocation in the use of the word dolichocephalic. The Basque skull is postero-dolichocephalic; the skull of Northern France, according to Broca, is antero-dolichocephalic. The series runs—(1) postero-dolichocephalic, (2) brachycephalic, (3) antero-dolichocephalic. To apply the same term to (1) and (3) seems to court confusion. I believe that it is the dark type of the Basques that is brachycephalic, and the fair postero-dolichocephalic. This is also the opinion of Dr. T. Hack Tuke, who has seen them on the spot (see "The Cagots," *Journal* of the Anthropological Institute, May 1880). Again, granting that the Basques represent a Neolithic population, I fail to see how the colour of the hair and eyes can be deduced from a Neolithic skull. Aryan or Indo-European are less extensive terms than Neolithic; yet how can we infer from an Aryan skull whether an individual was fair or dark? I admit that the dark Basques are in the majority, but I maintain that their characteristic, as a race, is a greater frequency of the fair type than is to be found in any of their neighbours. I object to the term "Euskarian" as perpetuating a mistake made by one or two eminent scientific men generalising from insufficient evidence. It is moreover taken from the name of the language, "Eskuara," and not from that of the people, who are "Esculdunac;" but on this you will probably hear further from a more competent correspondent. WENTWORTH WEBSTER.

London: Sept. 19, 1882.

There is a refreshing vigour about Mr. Grant Allen's letter. But his use of "Euskarian," on no matter what authority, is absurd. Even admitting the theory on which it depends, this word is essentially *national* rather than *ethnological*. It belongs exclusively to a surviving fragment of a formerly widespread race, whose most general name might be Iberian, but certainly never was Euskarian. Hence to substitute the latter for the former is like making Northumbrian, for instance, or Frisian, or Hessian equivalent to Germanic or Teutonic. It is making the part equal to the whole. The absurdity is intensified when we remember that the presence of Iberian blood in these

islands is a pure assumption—a plausible theory and nothing more. Not a shred of the Esculdunac speech has survived here, and as to the type we do not yet quite know what that was. The Esculdunac or Basques have, I believe, been assimilated to the Caucasian type, and anthropologists differ as to their salient features. What does survive in its purity is the Euskarian (Iberian) speech, a sufficiently remarkable phenomenon; but the race has become absorbed beyond recovery. A. H. KEANE.

THE FOLIO ALTERERS OF SHAKSPEARE'S TEXT.

Walditch, Bridport, Dorset.

I noted lately in the ACADEMY (July 22, p. 60) how two of Shakspeare's unexpected, yet specially characteristic, words in "Hamlet"—"comart" (mutual dealing) and "sallied" (assaulted, harassed)—had been altered by his successors (no doubt Heminge and Condell) into the far more commonplace "cou'nant" and the bathetic "solid." A like instance occurs in "Much Ado." In the scene which my fellow-editor, Mr. W. G. Stone, and I—following James Spedding—make sc. ii., act III., instead of the usual sc. i., Hero bids Margaret tell Beatrice to "steale into the peached bowere . . ."

"there will she hide her,

To listen our propose."

12

"Propose" naturally pulled me up—as Shakspeare's special words almost always do his readers—and made me find out its meaning. This done, I said, "Of course the Philistines of the Folio altered it, and all Philistine editors have followed them." I turned to the First Folio, and there, sure enough, at p. 109, col. 2, was

"there will she hide her,

To listen our purpose."

The wrong stress again for the right one, *purpose* for *propose*—as in *cou'nant* for *comart*—and the wrong word again too. Moreover, the change was made in defiance of Shakspeare's express prior authority for his right word "propose;" for in l. 3 of the same scene he said:

"Good Margaret, runne thee to the parlour;

There shalt thou finde my coffin Beatrice,

I rop/sing with the prince and Claudio"

—that is, chatting with them; for Cotgrave gives Shakspeare's meaning of his substantive "propose" as the second definition of the French

"Propos . . . talks, speech, discours, chat, conference, communication."

I trust, then, that future editors will let "propose" stand—as we old-spelling folk shall—in Shakspeare's text; and that all real students of our poet will sympathise with us in resisting the attempts of the Folio alterers to damage his text and deprive him of the words, and meanings of words, that are specially his.

Another like weakening of a strong Quarto word by a weak Folio one is seen in "Much Ado," IV. i. (our iii.) 135:

"Who, smirched thus, and mired with infamy,"

where the Folio reads "smeered" for "smirched."

Others are seen in the Folio copy of "Troilus and Cressida," which, though it contains a text revised by Shakspeare, has also weakenings by Heminge and Condell, or some "Globe" player, as "inclineable" for "attributive" (Q. II. ii. 58), "money" for "an eye" (Q. I. ii. 260).

(I of course admit that in many other cases the Folio has the right word when a Quarto copier or printer has made a blunder.)

May I suggest a simple explanation of the so-called difficulty in "Much Ado," V. i. 16?—

"If such a one will smile, and stroke his beard,
And sorrow wagge, orie 'hem' when he should grone."

Sorrow is the object of the verb *wag*; and *wag* is a causal of Shakespeare's "let them wag; trot, trot" ("Merry Wives"), meaning cause to wag, move, remove, move off. So that, in "forrow wagge," "wagge" means to "remove, push away, shake off," as in Span. "*manear*, to wag, to weald, to shake off" (Minsheu). The passage needs no emendation, though Hanmer and Warburton's "sorrow waive" comes near the right sense. F. J. FURNIVALL.

PS.—As there has often been question how much of "Troilus and Cressida" is spurious, I wish to say that, in my judgment, Shakespeare's work in the play ends with V. iii. 28:

"Life, every man holds deere, but the deere man
Holds honer farre more precious-deere then life."
The ludicrous bathos of the next line:

"Enter Troilus.

"How now, young man? mean'st thou to fight to-day?"

marks the beginning of the completer's work. (But he has a finish metaphor in V. v. 24, 25.) The Prologue and rest of the play are genuine, except, of course, the absurd insertion about Aristotle and moral philosophy (II. ii. 163-67).

A GIPSY LETTER.

Aldingham: Sept. 19, 1882.

The enclosed, cut from a Cheshire newspaper, is the production of an old friend of mine in that county. It may interest some of the readers of the ACADEMY to know that there is at any rate one student of Gipsy language who can claim the proficiency of an adept.

HENRY HAYMAN.

"Lilengri Palor Earwaker to Hughes,—Dikdum boot Rómani divvuror. Kanna tarno keray, dikdum boot Boswellundy opray drummor adráy Yorkshire. Kanaw, pooroder adráy Cheshire Tem, shunaw booti Rómani lavvor te navvor,—kekke Durbarre. Mawr pooker mandí Rumbold Durbarre se Romano Nav, pooro y nevvo; mawr pen sjáv: mawr tohiv lesti apopli adráy lilior: me jinaw ferrader. O Romano mush se kekke Kerjivver, Givengro, Kalengro, dra poori béahor. O Nav Durbarre,—se lesti Peerdur, Posh Romano? Kek pooro Romano rut: me jinov duvvaw. Romani Foki kidivvus, adráy covvo Cheshire Tem, lelenna Lee nav. Dra sor meeri merriben me kekke shundum Durbarre, Romano nav: kekke, kekke. O Romano Krallas, Aaron Lee, suvella aky, adráy meero Congry-povv. Booti unli Romani Foki, Mush te Monishny. Dada Dy te tohavvy, venna kidivvus te janna odooy: peerenna adral leokro mullino kër; dikenna sawr suvella, o pooro Krallas, apallo Congry-Povv-tehav, divvus te rati, tatto te shillo, kindo te shukko, besh te besh. Pardel, opray leokro mullino burr, o Gorjiko Congry-Ry tohivdas kooshki lavvor avre Divvulekro Lil. Dawdy! Dawdy! Kushko Bok, Gorjiki Palor; 'kek jivena trin kooshki mûshav keknâshardi adráy Anglotêra' sóvi jinenna Rómani mistó; 'yek te se tulio te pooro.'

"Kushko Bok, Lilengri.

"Pen tatchopen adráy lilior. Tchtche se ferrader.

"Wrenbury."

"T. W. N."

APPOINTMENTS FOR NEXT WEEK.

MONDAY, Oct. 2, 7.30 p.m. Education Society: "The Moral Element in Education," by Mr. James Ward.
WEDNESDAY, Oct. 4, 7 p.m. Entomological.

SCIENCE.

An Anglo-Saxon Dictionary; based on the MS. Collections of the late Joseph Bosworth. Edited and Enlarged by T. Northcote Toller. Parts I. and II. (Oxford: Clarendon Press.)

Nothing is easier than to point out the shortcomings in a dictionary, as Dr. Johnson has long ago so feelingly indicated. His

words are just as applicable to the work now under review as to his own performance.

"All the interpretations of words are not written with the same skill or the same happiness; things, equally easy in themselves, are not all equally easy to a single mind. Every writer of a long work commits errors, where there appears neither ambiguity to mislead nor obscurity to confound him. . . . But many seeming faults are to be imputed rather to the nature of the undertaking than the negligence of the performer."

To which we may add his other words—"yet these failures, however frequent, may admit extenuation and apology." Writing in a similar spirit, Prof. Toller, in his brief "Preliminary Notice," calls attention to that which is certainly the weakest point in the present work—viz., an occasional incorrectness in marking the length of some of the vowel-sounds, and adds:—

"The work, no doubt, admits of improvement; but those who are best able to detect its shortcomings will be best able to appreciate the difficulties attending such a compilation; and it may be expected that at least English scholars will not judge too severely one whose zeal for the study of English was proved by his attempt to compile an Anglo-Saxon dictionary, and by his foundation of the Anglo-Saxon Chair in the University of Cambridge."

With all its drawbacks, this dictionary is unquestionably one of great value and importance. We may forgive a lexicographer many errors in interpretation and many slips in etymology if he will but give us, correctly and clearly, his references. This is one of the things which Dr. Bosworth endeavoured to do, and, as he was by no means wanting in diligence, he has fairly succeeded in this duty. The references are very numerous, and we have reason to believe that they are, in general, correct. Indeed, we frequently find, for the same word in the same passage, references to two or three different editions of a given poem or piece of prose. One peculiarity in the method of printing these references we shall point out at once, because there is no mention of it in the Preliminary Notice, and it may easily be overlooked; for it turns upon a mere matter of punctuation, and only becomes obvious upon a close and minute examination of the work.

Dr. Bosworth has, we find, availed himself of the difference between a colon and a semicolon, to mark out the distinction between passages which are altogether different and passages which occur (without difference) in two or more editions. An example will make this clear, and the observation of this peculiarity will enable the reader to seize the information which is intended to be conveyed. The references for the dat. pl. *ceasterwarum* are given thus:—"Elen. Kmbl. 83; El. 42: Andr. Kmbl. 3290; An. 1648." The semicolon is to be read as meaning "which is the same as"; while the colon means "also," and introduces a new authority. The reader must also be careful to consult the "list of contractions used by Grein," just preceding the letter A, as well as the longer list of contractions of a more general character. Hence the above references mean:—

"see the poem of Elene, as edited by Kemble, l. 83, or (which is the same thing) the poem of

Elene, as edited by Grein, l. 42: and see also the poem of Andreas, as edited by Kemble, l. 3290, or (which is the same thing) the poem of Andreas, as edited by Grein, l. 1648."

These double references are frequently very convenient, as the student may happen to have only one edition at hand; and the difference in the mode of counting lines is often troublesome. Where there are no such double references (though this seems to be rare), we may remember that German editors print poems in long lines, counting two English editor's lines as one, though there are occasional slight variations in the mode of division. To recur to the above examples, eighty-three long lines give forty-one long lines and a half-line over, bringing us to l. 42 of the German edition; while the half of 3,290 is 1,645—near enough to 1,648 to enable anyone to find the word. Prof. Toller has followed Dr. Bosworth's lead, as may be seen by taking any example. We happened to take the word *gestigan*, where one of the references is as follows:—"Cd. 137; Th. 172, 32; Gen. 2853: 227; Th. 303, 14; Sal. 612." This means—

"See the MS. of Cædmon, fol. 137—that is, in Thorpe's edition, p. 172, l. 32, or l. 2853 of that part of Cædmon which Grein calls Genesis: see also the same MS., fol. 227—that is, in Thorpe's edition, p. 303, l. 14, or l. 612 of that part of the poem which Grein calls Satan."

(Here, by-the-way, is one of those slight misprints which so easily occur, since "Sal. 612" should be "Sat. 612.") We beg leave to suggest that, when the work is completed, it would not be amiss to explain, by help of a few examples such as the above, how the dictionary is to be practically worked. It should be particularly borne in mind that an Anglo-Saxon dictionary is frequently consulted by Englishmen who have no knowledge whatever of the literature or of the grammar of the language. Wonderful, indeed, are the etymological conclusions which they thus sometimes arrive at; but the best way of minimising the evil is by conveying information in the plainest manner, so that it may not require much erudition to make the strangeness of their vagaries manifest.

One excellent feature of the dictionary, and likely to be productive of great good, is the frequent occurrence of short sentences, accompanied by a translation into modern English. Thus, under *dóm* we find: "Hæfde Daniel dóm micelne in Babilónia, Daniel had much honour in Babylon." This shows at once that the Anglo-Saxon *dóm* could express an idea which does not belong to the modern *doom*. Under the same heading, it will be seen that some of the explanations are given in Latin. Thus we find: "Dóme Drihten eorþan ymb-hwyrft ealle gesette, Dominus correxit orbem terrae." This is as it should be, for there is an excellent reason for it. The passage occurs in a version of the Psalms edited by Thorpe, and the Latin words cited are those of which the Anglo-Saxon sentence is a free paraphrase. So, again, just above: "Hit ys Godes dóm, Dei judicium est, Deut. i. 17." Here *Dei judicium est* are the precise words of the Vulgate version from which the Anglo-Saxon translation was made. In several quotations from the gospels the spelling of Latin words has a strange appearance. These strange

spellings are not misprints, but are deliberately (and rightly) adopted from the Latin text in the Lindisfarne MS. So, again, in citing the numerous Anglo-Saxon glosses, the addition of the Latin word is most important as giving the real authority. An example appears in the following:—"Gælep, Gælep? a cage to sell or punish bondmen in; catasta, Som. Ben. Lye: Gælep *catasta*, Wrt. Voc. 288, 24." This may be taken to mean that "gælep" appears in Somner's dictionary, whence it was copied by Benson, whence it was copied by Lye, none of them giving any authority; but Prof. Toller has found the word with its Latin equivalent in Wright's *Vocabularies*, vol. i., p. 288, l. 24. Wright, however, prints *catasta*, though Ducange only gives *catasta*, explained as an instrument of torture. It may here be noted that the glosses abound with obscure terms, and it is often hard to say whether the Anglo-Saxon or the Latin word is the more puzzling—some of them defy explanation.

On the possible demerits of the work we have no wish to dwell; it is a pleasure rather to recognise the fact that it exhibits the results of much patient and honest work, and is, especially for English readers, a very great advance upon all previous works of the same character. In the matter of Anglo-Saxon dictionaries we have not been very fortunate hitherto. Somner's dictionary, written in 1659, is a most unsatisfactory book, especially from its woful lack of references. Some of his words seem to have been his own inventions, but we can seldom be sure of this, as some authority for them may at any time appear. Benson's is a mere vocabulary, and is almost worthless. Lye's dictionary is a chaotic mass of Gothic, Anglo-Saxon, Early English, and even Anglo-French; and it is a singular thing that he seems not to have advanced very far in the study of the grammar. He never tells us the gender of a single substantive, except when he gravely remarks that the neuter article *æt* can be used with masculine or feminine substantives, as *æt cild*, the child, *æt wif*, the woman! He explains *cy* (*sic*) by *vacca*, as if it were singular, not knowing that, in provincial English, *kye* is the plural of *cow*. Yet Lye has one great merit, in that he gives a great number of references; and it must have been to him a work of enormous labour, such as we can hardly rightly estimate, seeing that he had to consult MSS. rather than editions. One at least of his references is obscure; he frequently refers to "Cot.," which he explains to mean a glossary in the Cotton MS. Julius A. 2, now printed in Wright's *Vocabularies*, vol. i., p. 70. But this does not seem to be right, and it may be that he refers to another MS. altogether. The point is worth investigating, for Bosworth also cites "Cot.," as, e.g., under *begannes*; but we believe that all such instances are copied from Lye. Prof. Toller cautiously explains "Cot." to mean "a MS. of the Cotton library quoted by Lye in his dictionary;" perhaps we may hope one day to learn which MS. Next came Dr. Bosworth's larger dictionary, published as long ago as 1838, which is still of value, being a considerable improvement upon Lye's, upon which it was founded. His smaller dictionary, published in 1848, omits

the references, but is in all other respects preferable, as it contains many corrections. Bosworth's dictionary was, in its turn, surpassed by Ettmüller's, in 1851—a work which, to this day, for all etymological purposes, remains the best, but is only useful to such as can understand it. The perplexing way in which the author contemns alphabetical arrangement is a trial to the patience; and to find any word under its right vowel is a delightful exercise to such as understand the Anglo-Saxon vowel-sounds, but must be a wonder and a source of confusion of mind to all who do not; so that it will never come into general use. Grein's lexicon of all the poetical words is of unsurpassable excellence; but it omits many prosaic words, and it is out of print. Leo's *Glossar* has its merits, and, in particular, contains many references not to be found elsewhere; but the arrangement is perplexing; and the explanations, being given in German only, are not likely to be in general favour in this country. By far the best feature of Leo's book is the splendid alphabetical Index, made by Walther Bissegger, whose name, strange as it may sound in English ears, is well worthy to be remembered with all thankfulness.

It will be seen from these brief remarks that there was still great need in England of a good Anglo-Saxon dictionary and a fair opening for anyone who would undertake it. Dr. Bosworth accordingly devoted himself for many years to the improvement of his former work, to which it was easy to make large additions by availing himself of Grein's labours. A comparison with the present volume shows a very great advance, as may be seen under almost every article. The number of references has been very largely increased; the references are more exact, and have commonly been verified instead of being merely copied from Lye; and the workmanship throughout is far better, so that there is hardly any comparison between the two editions as regards their value. Dr. Bosworth remained at work almost till the very last day of a long life, and succeeded in completing the first 288 pages of the work, ending with the word *firgen-stream*, a mountain-stream, which occurs in a fine passage in "Beowulf."

It was some years before the work, thus interrupted by his death, was resumed, and it is fortunate that so good a scholar was found willing to continue it, for it was no light undertaking. Prof. Toller has had the advantage of learning the language with the help of better books, and at a period when the phonetic laws of the language are far better known; and the additional 288 pages which he has contributed exhibit excellent work, such as all students should be duly grateful for. He has advanced the work as far as the word *hwistlian*, to whistle—i.e., almost to the end of *h*; or, in other words, has completed quite half of the whole work, as may be seen by counting the pages in Grein's glossary. It is a pleasure to find that such good progress has been made with a work of such great importance; and we can now only hope that it may proceed steadily, and without interruption, to a successful end.

W. W. SKEAT.

CORRESPONDENCE.

THE YI KING.

Oxford: Sept. 19, 1882.

I was away from Oxford nearly all last month, and did not get back to it till the 5th current. In consequence, I did not see Prof. Douglas's notice of my translation of the Yi King when it appeared in the *ACADEMY* of the 12th ult.; nor, indeed, did I have an opportunity of reading it till Tuesday of last week. I beg now to be allowed to offer, through you, some observations in reply to his strictures and views.

The first matter of importance on which he dwells is "the very vexed point of the authorship of the Yi;" and he says that, "as a matter of fact, very few critics of the first rank have pronounced positively on the question." I would ask him, however, to give the names of a "very few critics" of any rank who have pronounced positively or hesitatingly against the authorship of the text of the classic by king Wān and his son. He fancies that, "a few days" before he wrote his notice, he had discovered one such critic in Lo Pi, of our twelfth century, and I will by-and-by consider the testimony which he ascribes to him.

The proofs adduced by myself for the authorship by Wān and his son (the duke of Cháu) do not appear to Prof. Douglas to be sufficient. But I do not think that he allows their due weight to the forty-ninth and sixty-ninth paragraphs which I quoted from the second section of the third appendix to the Yi. For the character *hsing* in them, which I have translated by "began to flourish," I might, after Morrison and Medhurst, have given "arose," or, after Williams, "originated." Taken in connexion with the name, "the Yi of Cháu," which I quote (Introduction, p. 3) from "the Official Book of the Cháu dynasty," the intimations in those paragraphs acquire additional force. It is true that the passage of Sze-má Ch'ien, to which also I refer (note 1, p. 6), only speaks, as my critic says, of the multiplication by Wān of the eight primary trigrams to the existing sixty-four hexagrams; but if the historian (the earliest Chinese writer who is entitled to be so styled) believed that we owe to Wān the formation of the hexagrams, he could not mean that we should go up before him for the text that is found under them.

But how is it that Prof. Douglas did not go on to note 2, immediately following the reference to Sze-má Ch'ien? I say in it that the symbolism (which constitutes much the larger portion of the text) is recognised as the work of the duke of Cháu in the Tso Chwán so early as B.C. 540. If he had turned to his Tso Chwán he would have found that in that year the premier of the State of Tsin, when he was on a visit in Lü, and "saw the symbolism of the Yi and the Ch'un Ch'ü of Lü," exclaimed, "The institutes of Cháu are all in Lü. Now, indeed, I know the virtues of the duke of Cháu, and how it was that (the House of) Cháu attained to the royal dignity."

The authorship of the text by king Wān and his son might be further supported both by external and internal evidence; but I will not lengthen my letter by entering more into the subject here.

Having dealt with the point of the authorship, Prof. Douglas quotes my translation of the text of the thirtieth hexagram, and is greatly offended by the subject-matter and language of the paragraphs. If he had anything to object to in my renderings, he keeps it in abeyance; it is the text itself which he cannot accept. "It is difficult," he says,

"to believe that the two sages who were conspicuous for wisdom and intellectual ability could have ever deliberately written anything which would bear the meaning put on this chapter, for

instance, by the native critics who attribute it to them."

There, however, the text of the sixty-four hexagrams is, and I flatter myself that I have done something to bring it within the comprehension of an English reader as clearly and fully as its nature will admit. Thousands of "native critics," including Confucius, whom the wide world acknowledges to have been a true sage, have thought they found a good meaning under all the figures. (For Confucius's judgments see pp. 389-95, *et al.*) I have endeavoured to account for the peculiarity of the style in my Introduction (pp. 20-25, *et al.*), and do not feel that our estimate of the qualities of Wān and his son need be affected by it. The difficulties both of translation and interpretation are, indeed, great; for of the symbolical explanations of the lines, amounting to nearly 400, the greater number are in themselves only grotesque. As I have further said about them, p. 22:—

"We do not recover from the feeling of disappointment till we remember that both father and son had to write 'according to the trick,' after the manner of diviners, as if the lineal augury had been their profession."

It was necessary that I should, by a faithful version, make the readers of "The Sacred Books of the East" aware of what was really to be found in the Yi King. It was a great satisfaction to me, in the exercise of my own judgment upon the text, to discover that my views were generally in striking accordance with those of the mass of native scholars for 2,000 years and more.

Without pausing to discuss my method of interpretation, Prof. Douglas contents himself with saying that,

"When we read chapter after chapter like the thirtieth, we feel that the clue to the text must be lost, and that we must look for some meaning in it which has been hidden from the commentators. Fortunately, to the discerning eye of M. Terrien de La Couperie the secret has become apparent; and the sentences of the text now stand revealed—some as vocabularies, some as ephemerides, some as geographical or ethnological enumerations, &c. But, if this be so, we must believe that the text was far older than the time of king Wān, to whom we must assume that it was as unintelligible as it was to Confucius."

I do not affirm that the belief said in the last of these sentences to be necessary is unworthy of consideration, but the assumption, also pronounced to be necessary, appears to me to be so. The present text, according to it, is the translation of what was *unintelligible* to its author. They are certainly bold adventurers who undertake to restore from it the old vocabularies of which, according to them, it consisted. Prof. Douglas's final statement on this point is that "king Wān amused himself while in prison by devising a system of divination from the text which he failed to understand, and that he added the expressions 'lucky,' or 'unlucky,' in accordance with his scheme."

And Prof. Douglas had discovered very recently that this opinion was not a new one, but was plainly stated by Lo Pi, "the well-known historian," in his *Lā Shih* (first published in 1171). I have long been familiar with the *Lā Shih*, which Mayers (*Manual*, p. 16) characterises, and characterises truly, as "a collection of fabulous and legendary notices relating to prehistoric times." The passage appealed to by Prof. Douglas is inadequately represented by him, and must have been translated hastily; but I have no time or space to go into an examination of characters and phrases. What Lo Pi says is this:—

"In the time of Fū-hei, he himself multiplied the linear figures (from 8 to 64). He also made careful and extensive application of them (see App. 3, Sect. ii., 11, 12); only nothing (of his

views) was shown in writing. Coming to the Lien Shan and Kwei Ts'ang, we find that there were the first and second parts of the Yi, and the symbolism of the lines was completed on a large scale; but (these two Yi) were not in (those) ages very much enquired into. When they descended to king Wān, he, being imprisoned in Yü Li, made use of them to divine, and might seem to be inserting expressions prognosticating good or evil. He moreover changed the numbers of the Expansion, that he might set up his plan of the Great Expansion (see App. 3, Sect. i., chap. 9), and make it possible to multiply (the figures by his divining process). After this, the descriptive text was first completed in detail, and the whole was named the 'Yi of Cháu.'"

I appeal to the reader whether in this long statement we have the same view of the Yi which Prof. Douglas claims as his. I might rather claim it as favourable to my own view. If Lo Pi did hold that there existed a Yi text, or perhaps two texts, before king Wān, he gives no hint that they were unintelligible to that monarch, by whose labours also, he says, the descriptive text was for the first time made complete in all its details, and was known as "the Yi of Cháu," the Yi which has been transmitted to the present day. There is not, to a Chinese scholar, the slightest difficulty in translating any part of his statement till we come to what I may term the twelfth member of it, for which Prof. Douglas gives: "He added and surreptitiously introduced the foretelling words." My copy of the *Lā Shih* (1611) reads: *Jā ts'wān chāu ts'ze*. If the reading of Prof. Douglas's copy be the same, he felt the difficulty occasioned by *jā* in construing the sentence, and changed it into *kiā*. If there be *kiā* in his copy, it only performs the part of an adverb, and should not be translated by "he added." *Ts'wān* performs the part of the verb in the sentence. It is used both intransitively (meaning "to abscond," which does not suit in this passage) and transitively (meaning "to conceal," sometimes "to deposit," and "to banish, or keep in concealment"). "He surreptitiously introduced" is the version of a partisan, as if the writer had a spite against king Wān, which Lo Pi had not. If I were to introduce another character instead of *jā*, it would not be *kiā*; but I have preferred to make the best of the sentence as it stands. If we take it in connexion with the three members of the statement that follow (left untranslated by Prof. Douglas), and with other places in the *Lā Shih*, I think its meaning might be better determined, approximately at least; but the passage has taken already more than sufficient time and space. I would only say further on it that, according to Lo Pi, the Lien Shan was the Yi of Shān Nāng, whose first year is variously dated, up and down, in the fourth millennium B.C., and even earlier; and that he, in making his Yi, began with what is now the fifty-second hexagram, and employed the services of his diviner by the tortoise-shell, and two diviners by the stalks. All that is said about the Yi in the *Lā Shih* is of a piece with the character of the collection quoted above from Mayers' *Manual*. It is not entitled to any consideration; and what it does say affords no confirmation of the views of Prof. Douglas.

Leaving Lo Pi, Prof. Douglas goes on to re-affirm his view of the text of the hexagrams as consisting of vocabularies, and ends by dealing with that of the thirtieth figure, so as to bring out of it the definition of about twenty different characters, all bearing the sound *li*. The conclusion seems to me "lame and impotent," and the operation leading to it is, once and again, more than questionable; but I will wait until Prof. Douglas has treated in the same way the text of all the sixty-four hexagrams. I will in the meantime conclude this long letter by stating a few of the considerations which keep me from

seeing any reasonableness in the views of him and his friend, or any chance of success in their method of interpretation.

1. Prof. Douglas seems to allow at last that the text is that of king Wān and his son. But how could they bring it out of an older text which was unintelligible to them, so that, from the study of it, it can now be possible to reach to that ancient text?

2. The text is woven together in so many paragraphs, according to the nature of Chinese composition, as artistically as sentences are constructed in English. How can those paragraphs be broken into fragments having no internal connexion? Judging from the attempt with the thirtieth hexagram, the thing cannot be done.

3. The text of each hexagram is covered by one monosyllable, the name in the first place of the figure made by the six lines composing it. It has been held to give, in its own peculiar way, an explanation of the ideas of the authors condensed in the name and the figure. But these new commentators find in it so many definitions of names quite different in meaning and written form, though more or less akin in sound, according to the scant phonetic constituents of Chinese speech.

4. Is anything like the case before us to be found in the monuments of other languages? Do we discover among them vocabularies distinguished by the phenomena ascribed to the hexagrammatic texts of the Yi by this new criticism? I have heard that similar vocabularies have been discovered in what are called Accadian inscriptions; and, again, I have been assured that no such discovery has been made. I desire as much as anyone the greatest play of thought and freedom of enquiry in studying the Chinese classics; but at the same time I must grudge being drawn off from important enquiries to discuss views not commended by reason in themselves or analogy from without.

JAMES LEGGE.

NOTES OF TRAVEL.

MR. O'DONOVAN's work describing his travels east of the Caspian during the last three years, and his five months' residence at the Turcoman capital, Merv, will be published by Messrs. Smith, Elder and Co. at the end of next week or in the beginning of the week after. The author, in addition to a spirited account of his adventures, gives with considerable detail the diplomatic history of what is called the Merv Question. The work will form two volumes, with several maps and copious Appendices.

MR. WILLIAM KERMODE, who has resided in Natal for many years, will issue next week, through Messrs. Trübner, a handy and exhaustive account of that colony. The work will deal specially with Natal as a field for emigration; the natural advantages, mineral wealth, prospects of agriculturists, ostrich farming, &c. The author, who came over a short time since in order to see the work through the press, has now returned to Durban.

SCIENCE NOTES.

SEVERAL interesting papers have been written by Prof. O'Reilly, of Dublin, with the view of proving that the directions of the main coast-lines of the world are due to the jointing of the rocks, itself the result of the secular contraction of the earth's crust. In the last number of the *Proceedings of the Royal Irish Academy*, he extends this view by seeking to establish a relation, so far at least as Europe is concerned, between the localities in which earthquakes occur and the directions of the coast-lines and main systems of jointing. Marking on a map the earthquake localities from the records of

Mallet, Perrey, and Fuchs, he finds that the localities range themselves in lines which bear a marked relation to the coast-line great circles which he has traced upon the globe. In the same journal we find a valuable report by Prof. A. H. Church on the constitution of the natural phosphates of aluminium, in which several original analyses are recorded.

MESSRS. KEGAN PAUL, TRENCH AND CO. will shortly add to the "International Scientific Series" translations of M. Ribot's *Diseases of Memory*: an Essay in the Positive Psychology, and of N. Joly's *Man before Metals*. These will be followed by Mr. Robert H. Scott's *Elementary Meteorology* and Prof. Sheldon Amos's *Science of Politics*.

THE first volume of Messrs. Cassell, Petter, Galpin and Co.'s series of *Technological Manuals*, edited by Prof. Ayrton and Dr. Wormell, will be ready for publication early in October. It will be *Cutting Tools worked by Hand and Machine*, by Prof. Robert H. Smith.

M. BARTHÉLEMY ST-HILAIRE, the veteran author and friend of Thiers, has finished his French translation of Aristotle's *Historia Animalium*, which will be published immediately by Germer Baillière in three volumes, with Preface and commentary. He contends that the text was originally accompanied by illustrations.

PROF. INOSTRANTSEV, of St. Petersburg, succeeded in collecting, during the construction of the Siask and Svirsk Canals, a number of prehistoric remains, including human bones and implements. These, with the assistance of other Russian anthropologists, he has examined and classified, the result being a large and richly illustrated volume recently published at the expense of the Ministry of Education, and entitled *Doistoricheski Otkrytiia Pobrezhia Ladozhskago Oзера* ("Prehistoric Man on the Shores of Lake Ladoga"). This work contains a geological account of the locality, its prehistoric flora and fauna, and the conditions of human life at the period indicated by the remains.

No. 17 of the *Johns Hopkins University Circulars* (Baltimore: Murphy) gives an account of the work done at the Chesapeake zoological laboratory up to July in the present year. From the same source we learn that Prof. Mitsukuri, of Japan, who spent the seasons of 1879 and 1880 at Beaufort, has organised this summer a similar marine station on the sea-coast of Japan; and also that Mr. E. B. Wilson, who has for the last two years worked as assistant at Beaufort, is coming to Europe for twelve months for the further prosecution of his researches.

PHILOLOGY NOTES.

PROF. AUFRECHT, of Bonn, has recently been staying at Oxford, with the object of collating some Sanskrit MSS. in the Bodleian. He is now on a visit to Cambridge with a similar purpose.

DR. JAMES BURGESS starts for India early in October to resume his work on the archaeological survey with the beginning of the dry season. Concerning the appointment of Mr. F. J. Fleet as epigraphist to the surveys, which we announced last week, Dr. Burgess writes to us:—

"Thirty-five years ago the Court of Directors instructed Lord Hardinge to get the ancient inscriptions copied and translated. But the duty was left to natives; and, though much money was spent on it and the same thing tried again and again, the copies were always found to be full of errors, and the translations the mere whim of

pandits who hardly knew the alphabets. If I could only show fully the translations I get from natives, and the changes they undergo before publishing—when they are published at all—it would be seen what a necessity there is for the control of a scholar like Mr. Fleet."

M. BERGAIGNE has contributed to the Académie des Inscriptions a long account of the Sanskrit inscriptions brought back from Cambodia by M. Aymonier on his first visit. They number twenty in all, consisting of about 1,500 lines of Sanskrit, occasionally interspersed with lines in prose in the Cambodian vernacular. The oldest inscription with a date is of the year 589 of the Saka era (667 A.D.), and gives a list of five kings, Rudravarman, Bhavavarman, Mahendravarman, Isnavarman, and Jayavarman. The mode of writing is said to resemble the oldest rock-inscriptions of the Decan. The next oldest inscription gives a gap of two centuries, being dated in the Saka year 797 (or 875 A.D.). Besides its historical interest, as giving a new dynasty with a new capital, it is important through being written in two several characters, the one the ordinary Cambodian, derived from Southern India, the other a hieratic character apparently borrowed from Northern India. The matter of the inscriptions is mainly genealogical rather than historical. But it seems certain that the earliest form of worship introduced from India was that of Siva and other Brahmanic divinities. Buddhism is not found until the reign of Rajendravarman, who came to the throne in the Saka year 866 (944 A.D.).

BESIDES many books that have already been announced in the ACADEMY, Messrs. Trübner and Co. will publish this autumn—*Contested Etymologies in Skeat's Dictionary*, by Hensleigh Wedgwood; an *English-Persian Dictionary*, by Prof. E. H. Palmer; *Kalilawa Dimnah*, the Syriac text, with Introduction and notes, by Prof. W. Wright; the third volume of Prof. Fausbøll's edition of the "Jataka," with its commentary in Pali, being the *Majjhimanikāya*, one of the principal books of the Buddhist canon, edited by Dr. V. Trinckner; and a second edition of the late Thomas Wright's *Anglo-Saxon and Old-English Vocabularies*, collated, corrected, and enlarged by Prof. K. Wulcker, of Leipzig.

THE Comte de Charencey will publish immediately, with Ernest Leroux, a volume entitled *Mélanges de Philologie et de Paléographie américaine*. In this he has collected all the papers he has written upon the languages and inscriptions of Central America, with special reference to the mode of writing found in Yucatan and known as "calculiform."

THE new volume in the "Bibliothèque slave elzévirienne" (Paris: Leroux) is the mission to Moscow of Antonius Possevinus, edited, with notes, from the annual Reports of the Society of Jesus by Father Pierling.

FINE ART.

ETCHING by BRUNET-DEBAINES—"ST. MARY-LE-STRAND." In the "ART JOURNAL" for OCTOBER. Price 2s. 6d.

TINTED FACSIMILE. A Drawing of an Old Man's Head, by LEONARDO DA VINCI. From the British Museum Collection. The Colour of the Original faithfully reproduced. In the "ART JOURNAL" for OCTOBER. Price 2s. 6d.

NEWCASTLE-UPON-TYNE. The "ART JOURNAL" for OCTOBER (2s. 6d.) contains an Article on Newcastle, by Mr. RICHARD WELFORD, with Five Illustrations; one a Full-page Engraving from a Painting by J. O'CONNOR. Mr. F. G. NETHERS also continues his Notes on "JOHN LINNELL, PAINTER AND ENGRAVER."

ART BOOKS.

A Manual of Sculpture. By George Redford. (Sampson Low.) This is certainly one of the best of the illustrated art handbooks

published in the useful series edited by Mr. Poynter. The literature of sculpture is large in comparison with the general knowledge of it. This has always been confined to few, but the few have always existed. The pursuit of archaeology, as well as the love of art, has been useful in preserving the grand old marbles and in searching out the records of their history. It is, however, only of recent years that attempts have been made to popularise the subject; and, at least in England, we do not know where we should find any work which could be justly compared to this of Mr. Redford. Cheap, of small compass, well printed, and well illustrated, it is a model of what such a handbook should be. It is, of course, something less than a history, but it is much more than a bare skeleton of facts, treating the various branches of its subject concisely, but with sufficient fullness to interest a reader. As a work of reference and a guide to the study of sculpture it may be safely recommended. There are many signs of an increasing public interest in this the noblest of arts, but too many yet turn away from the sculpture-room of the Royal Academy on the plea that they do not understand or do not care for it. To all such we can recommend Mr. Redford's book. They will find it neither hard nor unpleasant reading; and, if, after the hour or so required to peruse its pages carefully and to examine its really illustrative wood-cuts, they find themselves unmoved in their carelessness and ignorance, they will at least know that their case is hopeless. The admirable engraving of the splendid bronze head of Artemis, purchased from Sig. Castellani for the British Museum, is well worth the money charged for the book.

A Round of Melodies. Drawn and Etched by R. and M. Farren. (Cambridge: Macmillan and Bowes.) It is hard to find fault with things so delicate and refined as these etchings. If etching had been in favour with the pre-Raphaelites, and Mr. Ruskin had not condemned it as a blundering art, we should have thought that they were done by some clever, but timid, disciple of that school under the careful eye of the late Slade Professor. They remind us of the days of Millais' "Ophelia" and Hughes' "King's Orchard," when every leaf was painted separately, and eyes were scarcely strong enough to discover the fineness of the handiwork. Nor is the labour altogether thrown away in these studies from Nature. Although the trees are not satisfactory (the ramification being often weak and untrue), the intricacies of foliage are rendered with much success, and the bits of bank, covered with grasses and weeds, are faithfully and patiently executed. The skies and effects of light are also good in several of the etchings, especially in those which are suggested by "Hark, Hark, the Lark," &c., and "Wearin' awa'." Altogether, the collection is marked by very true feeling and much patient handiwork, but little strength or confidence.

The Photographic Studios of Europe. By H. Baden Pritchard. (Piper and Carter.) Mr. Pritchard has a lively manner and a clear style. Although dealing with a variety of processes of a scientific kind he is never dull; and many of his little articles, like those on photographing prisoners in England and France, are amusing as well as interesting. It is a pity that he has made some of them so short. The account of Dr. Huggins' wonderful photographs of the spectra of the stars would have justified the employment of much more space. As it is, it is meagre, especially in the description of the apparatus, which is by no means clearly described. On the other hand, most of the articles are admirable examples of popular description. As an instance we may mention that on the Woodbury process. From a statement in the Preface, we may conclude that Mr. Pritchard's

book is only a first instalment; and we hope that the next may do more justice to the French studios, and may contain some account of the work of Messrs. Amand Durand, Goupil, Dujardin, and others, who certainly deserve mention in any work of the kind.

Elementary Decoration. By J. W. Facey, Jun. (Crosby Lockwood.) The Preface informs us that this work "was greeted during its publication in the pages of a weekly technical journal" with "unqualified expressions of approval." It contains many hints which will be found useful by those who wish to try their hands at applying stencil ornaments inside and outside of their houses. They can learn from Mr. Facey, Jun., how to set to work. On the preparation of colours and the process of applying them, the author's personal experience qualifies him for a guide. His advice in matters of taste—as, for instance, that the woodwork of a room should contrast instead of corresponding with the colour of the paper—is more questionable. "Thus," he says, "a blue-green ground would require a reddish-orange tint, and the effect would be to define the boundary of wall and cornice with great distinctness." It would indeed. No doubt contrasts as well as harmonies are desirable, but Mr. Facey recommends the former as if they were all in all.

Phiz (Hablott K. Browne): a Memoir. By Fred. G. Kilton. (Satchell.) We are glad to welcome even such a short and slight account of an artist whose name certainly deserves to rank among the few real "illustrators" of fiction. Although it appears from Mr. Kilton's little book that the conceptions of "Phiz" did not always please Dickens, there is no doubt they pleased Dickens' readers; and in many cases—as Sam Weller, Mrs. Gamp, and Mr. Guppy, for instance—satisfied them so completely that they never thought of these characters in any other form, or with any other expressions, than those given to them by "Phiz." Moreover, when "Phiz" got hold of a character he never lost him; and, though the first idea of Mr. Pickwick is no doubt Seymour's and not Browne's, it is doubtful whether Seymour could have carried the character through all the remarkable situations in the dear old bachelor's chequered career with such perfect preservation of his individuality. Whether there was a natural affinity between the two men, or Browne was unusually susceptible to the impressions of Dickens' strong creative faculty, we know of no case (except some of Thackeray's illustrations of his own works) in which text and picture are so homogeneous as the novels in which the connexion between this artist and this novelist was unbroken. The sympathy was complete, both in the quality of the humour and the quality of the melodrama. Old Weller and Mr. Chadband are not more perfectly "Dickens" than Mr. Tulkinghorn's chamber with "a new meaning in the Old Roman." "Phiz," like George Cruikshank, became mannered and old-fashioned; the dash so conspicuous in his illustrations to *Lever* became stereotyped and stiff, his types too familiar, his fun stale. He was left behind, in fact; but there has been no one since who can replace him. One fact sadly interesting is revealed by Mr. Kilton's little book, and cannot be too widely known; and this is that for the last fifteen years of his life he was suffering from incipient paralysis, which compelled him to hold his pencil between the middle and fore fingers. This is sufficient to account for the inferiority of his later work which distressed those of his former admirers who were not in the sad secret. Henceforth we trust that everyone, in estimating his work as an artist, will carefully exclude from consideration the whole of the designs produced under such a terrible disadvantage.

THE COPTS OF EGYPT AND THEIR CHURCHES.

I.

OWING to the isolated position of the Copts with regard to other Christian sects, and their thoroughly Oriental dislike to any kind of change, it is in their churches, better than in any others, that the architecture and ritual of early Christian times can be well studied and understood. The last thousand years, or even more, though it has to a great extent stripped the churches of their rich treasures of gold and silver vessels, jewels, and embroidered vestments, has yet left almost unaltered both the buildings themselves and their ritual, with all its interesting peculiarities and primitive observances. For this reason these churches are specially deserving of study, as well as for the sake of their curious early paintings, their rich mosaics, and gorgeous woodwork, inlaid with the most delicate patterns in ebony, ivory, and mother-of-pearl.

Before describing the churches it will be well to give a slight sketch of the history of the Copts and of their faith. In spite of the Greek, the Roman, and, lastly, of the Arab and Turkish occupations of the country, the Copts still preserve some of the characteristics of the Ancient Egyptians, from whom they are, in the main, descended; while their language (now almost forgotten) can be shown to be derived from that of the hieroglyphs. Their Christianity is of early date; they claim as their founder St. Mark the Evangelist, whom they count as the first of their long roll of Patriarchs of Alexandria. Till the fifth century they were in communion with the rest of the Catholic Church, and, in spite of persecutions under various Roman emperors, seem to have prospered and increased both in numbers and wealth. During the patriarchate of Theonas, in the year 284 A.D., the people of Egypt (Qibt of Misr) revolted against Diocletian, who put down the rebellion with a strong hand, and slaughtered many thousands of the Copts. He further ordered all their churches to be closed, and made the old Pagan worship obligatory on the people, under pain of death. This slaughter of the Christians in 284 the Copts call the "Era of the Martyrs," and from this they date all succeeding years. So that, in their phraseology, the present A.D. 1882 is "year of the martyrs 1598." At the Council of Chalcedon in 451 the Coptic Patriarch Dioscorus, and six of his bishops, following the new Monophysite heresy of Eutyches, a Greek monk, asserted that "the Messiah was one substance out of two substances, one person out of two persons, one nature out of two natures, and one will out of two wills;" while the Emperor Marcianus, and the rest of the bishops of the Christian world who were present, 634 in number, maintained that "the Messiah was two substances, two natures, and two wills in one person." In rather more intelligible language Dioscorus asserted that Christ's nature was only divine, not human; while the Council decided that Christ had two natures—one divine and one human. In spite of the overwhelming majority and the authority of the Emperor, backed by many threats, being against them, Dioscorus and the six bishops refused to yield; and from that time the Copts were divided into two sects, most bitterly hostile one to the other. The truth is that the quarrel was as much a matter of politics as of religion—Dioscorus representing the national party, while his opponents supported the foreign Roman or Byzantine rulers. For this reason the latter were called Melchites, or Imperialists, and the unorthodox party were called Jacobites, from Ya'gub (Jacob), the name of Dioscorus before he became Patriarch. They are also called Eutychians from the inventor of their heresy,

and Monophysites from their belief that Christ had only one nature. It is to this Jacobite or unorthodox party that the Patriarch and the bulk of the modern Copts belong.

From the time of this split in their Church—the middle of the fifth century to the middle of the seventh—the Melchites, or orthodox Copts, supported by the temporal power of the Graeco-Roman emperors, had, for the most part, the upper hand, and grievously oppressed the Jacobites, who were often slaughtered in great numbers, and their churches and houses burnt, for the advancement of the true faith in Christ's humanity. At the time of the Mohammedan conquest the state of the two parties in Egypt was this:—all the officials, soldiers, and families connected with the Court of the Byzantine emperor, numbering above 300,000, were of the Melchite party; these were chiefly of Greek blood. The Jacobite party was composed of the bulk of the Egyptian nation (the Qibt): these were of mixed descent, many Abyssinians, Nubians, and Jews being mingled with the descendants of the ancient people of Egypt (see *El Maqrizi's History of the Copts*, circ. 1500, English translation by the Rev. S. C. Malan).

On the invasion of Egypt by Amru Ibn-el-Asi, the Mussulman general sent by the Kaliph Abou Bekr (Mohammed's immediate successor), the Melchite party, under the Emperor Heraclius, vigorously opposed the invaders, but were defeated in a decisive battle near what the Arab chronicler *El Maqrizi* calls "the fortress of Misr." This is probably the great Roman castle which still exists at Old Cairo, near the banks of the Nile, under the name of Kasr-es-Shemmah. The Jacobites, on the other hand, delighted at the defeat of their oppressors, Christians though they were, gladly made terms with Amru, who granted a treaty of peace and protection on condition that they paid tribute and assisted him to drive the Melchite (Byzantine) party out of Egypt. This treaty was made in 642 between Amru and Benjamin, the Jacobite Patriarch.

For some years the Copts appear to have lived peaceably under Moslem rule, and to have enjoyed equal privileges with their Mussulman fellow-subjects. But in course of time a feeling of hostility sprang up between them, and the Moslem rulers vexed the Copts by exorbitant taxes and various other forms of oppression. In addition to a heavy tribute laid on them, the Copts were insulted by laws compelling them to wear an ugly and conspicuous dress; they were forbidden to ride on horses; and each Coptic monk was branded on the hand with a number, and the name of his monastery. Any monk found without this brand was killed, or had his hand cut off. In the reign of the cruel *El Hakim*—996-1021—each Copt was obliged to wear hung round his neck a heavy wooden cross; his clothes and turban were ordered to be of black—a colour at that time hateful to the Mussulmans. They still wear the black turban; but it is no longer a mark of disgrace, as it is also worn by more than one Moslem sect, though slightly different in shape from that of the Copts.

These persecutions, which began soon after the year 700, caused many rebellions on the part of the unhappy Copts, in which they were always unsuccessful, and only drew down upon themselves heavier burdens, together with periodical massacres and the destruction of their churches. The enmity between them and their Arab conquerors lasted in full force till the present century, and even now is not extinct. It appears to have been an antipathy of race rather than of religion; and *El Maqrizi*, referring specially to those Copts who had avowedly become Mussulmans in religion, concludes his history of them thus (Malan's translation, p. 109):—

"But their real estate is not hidden from him

whose heart God enlightens. For, from the traces they left, will there be seen how shamefully they intrigued against Islam, and the followers of it, as anyone may know who looks into the lowliness of their origin, and the old hatred of their ancestors towards our religion and the doings thereof."

The modern city of Cairo (El Kahira) is now the seat of the Coptic Patriarch, though he still takes his title from Alexandria. The cathedral church of St. Mary is a completely modernised building, and is of small interest. By far the most interesting group of Coptic churches is that at Old Cairo (El Fustat or Misr-el-Atika), distant about two miles from the Arab Cairo, on the south-west side, near the banks of the Nile. This was the site of the Roman city, which was defended by the great fortress above mentioned, now called Kasr-es-Shemmah. It was not till the tenth century that the Fatimite Kaliphs founded the modern Cairo, under the hills of Mokattam, called Misr-el-Kahira (the victorious Misr) to distinguish it from the older Misr by the Nile. The new city rapidly increased in size and importance, and drew away from "Old Misr" its wealth and commerce, so that the older city gradually sank into ruin, and has left little sign of its former greatness except those vast rubbish-heaps mixed with broken pottery which extend over a large area between modern Cairo and the Nile. Here, among countless mounds made up of the debris from the ruined houses of Old Misr, are a succession of *dayrs*, or castle-like groups of buildings, each surrounded by a high wall, and generally with only one small entrance, easily defended against the attacks of the Mussulmans. Within the walls of each *dayr* are Coptic churches and monasteries, varying in number from one to seven or eight, surrounded by the houses of the priests and their families. The outsides of these *dayrs* are quite plain; the high walls of brown brick are almost windowless; only a few simple turrets and buttresses break the monotony. From a distance some of the white domes of the churches within, and the tops of a few palm-trees, can just be seen rising above the outer precinct wall.

On entering one of the larger *dayrs* the scene is a strange and picturesque one—labyrinths of narrow winding streets, with houses on each side so high that little sun ever reaches the ground between; while, through an open doorway, here and there, a glimpse is caught of a bright sunny court, with shady *loggia* of marble columns, and a palm-tree or two growing in the middle. What windows the houses have generally look into those inner courts, and often have the beautiful *Mushrabeeyehs* of delicate pierced lattice-work, which are one of the chief beauties of all the better houses in Egypt, whether they belong to Mussulman or Copt. The churches are generally crowded on all sides by houses, and are absolutely free from any ornament or architectural design outside. A plain high rectangle of brick-work, quite windowless, is the aspect presented by the exterior of a Coptic church. What little light they have comes from a lattice-grating in the gable of the roof, or a small opening at the base of one of the domes at the east end. One might pass and repass the outside of one of these buildings in its dark narrow street without suspecting the existence of a church, much less of one whose interior is adorned with so much splendour.

The largest of these *dayrs* is that called the Kasr-es-Shemmah, built on the site of the great Roman fortress once occupied by the three legions who formed the garrison of Misr. A great part of this grand old Roman castle still remains, and it is yet possible to trace the line of that part of the wall which has been destroyed. It is built of finely worked limestone blocks, quarried in the neighbouring hills of Mokattam, with bands of brick at regular intervals, three courses of brick to five of stone, in

the usual Roman fashion—a good example of which may be seen in England in the Roman walls of Richborough and of Colchester. At intervals, all round the fortress, there are large semi-circular bastions, projecting outwards, and at one point, on the side towards the Nile, two great round towers or guard-houses of enormous strength—one on each side of the principal entrance. This is a square-headed doorway, with a classical pediment over it—very well preserved. The upper half only is visible, as, owing to the accumulation of sand, the level of the ground all round the fortress is six or seven feet above the level inside. It was probably from this doorway that the road led to the bridge of boats made by the Romans across the Nile to connect Memphis and Misr, or Babylonia, as it was called then. There are several stories told to explain why this fortress and the town round it were called Babylonia, but none are very satisfactory. The name, however, seems to have survived long after the Romans, or rather Byzantines, were expelled, and we often find in mediaeval romances the title "Sultan of Babylon" used to mean the Moslem Emir of Egypt. Within this large and strongly fortified enclosure is the principal group of Coptic churches in Old Cairo—as well as a small town of houses of Coptic families—chiefly, but not all, those of the priests and other ministers of the churches.

J. HENRY MIDDLETON.

(To be continued.)

NOTES ON ART AND ARCHAEOLOGY.

MR. HUBERT HERKOMER will leave England next month on a visit to the United States of some months. He purposes to deliver a course of lectures in New York, and also to exhibit a collection of his works in the many forms of art which he has attempted. We believe that Mr. Herkomer was once before in America, when quite a child.

MR. SEYMOUR HADEN also intends to visit America this winter, and give lectures on etching.

MR. SUTTON PALMER, whose sketches and drawings in water-colour of Yorkshire scenery made such a pleasant exhibition last winter, has been devoting himself to Surrey since April last. His year's harvest will be shown at Messrs. Dowdeswells', in New Bond Street, in December. The drawings will include Dorking and its neighbourhood, Boxhill, and Bletchworth Park on the Mole; Reigate; Farnham, with views on the Wey at Elstead and Tilford; scenes at Richmond, Ripley, and Haslemere; and Hind Head, Leith Hill, Cooper's Hill, and Guildford.

MR. BIRKET FOSTER is engaged in making a series of drawings of the cathedrals of England and Wales. These will also, we believe, be exhibited at Messrs. Dowdeswells', but not till the spring.

M. MASPERO left Paris on Tuesday last, the 26th inst., for Egypt.

We hear that Gen. Cunningham has recently found, in the course of his excavations near Mathura (Muttra), a statue which is more manifestly the product of pure Greek art than any which has hitherto been discovered in India. This statue represents Hercules with the lion-skin. It may be remembered that two sculptures, evidently showing Greek influence, and supposed to represent Silenus, were found years ago in the same neighbourhood.

THE new museum at Dorchester approaches completion. It is a perpendicular building in the main street, with a large room for the school of art in rear. We hear that a model is to be made for it of the earth-work in

the neighbourhood of the town, Maiden Castle, which is said to be the most remarkable of its kind in England, with its four series of high ramparts and deep trenches, its *têtes-du-pont* and *mamelons*. It is some twenty acres in extent, and is attributed by local antiquaries to the prehistoric inhabitants of this island, no traces of Celt, Saxon, or Dane having been found in it. The Romans left outside their city only the amphitheatre and the camp at Poundbury, both close to the town.

MESSRS. TRÜBNER AND Co. will publish this autumn Dr. James Burgess's *Report on the Buddhist Cave Temples and their Inscriptions*. It will be in two volumes quarto.

MESSRS. W. H. ALLEN AND Co. will publish immediately a *History of London Goldsmiths and Plate-workers*, by Mr. William Chaffers, uniform with the same author's *Hall-Marks on Plate*. It will contain more than 2,000 illustrations, consisting of plate-marks copied in facsimile from celebrated examples and the earliest records preserved at Goldsmiths' Hall.

A SECOND edition of Mr. J. Villiers Stuart's last book, *The Funeral Tent of an Egyptian Queen*, is in preparation.

THE Rev. Francis St. John Thackeray, one of the masters at Eton, has published (*Virtue*) a little *Guide* to the collection of Roman coins in the Boys' Library at Eton College which is a model of what such a work should be. Taken together with his account of *Eton College Library* (ACADEMY, December 17, 1881), an example is given of that best sort of education which comes from actual contact with the objects of learning. Add a few MSS. and a few casts, and the series would be complete. Most classical scholars, even at Oxford and Cambridge, would be the better for this sort of knowledge. The coins, we may add, were purchased as duplicates from the British Museum a few years ago by Dr. Hornby and some of the assistant-masters.

PROF. CARL WOERMANN, of Düsseldorf, has been appointed to the office of Director of the Dresden Gallery.

THE remains of the painter David, who was buried in 1826 at Brussels, in the old cemetery, have recently been transferred to the new cemetery. At one time there was a talk of moving them to Paris.

AN interesting account of the influence exerted upon Dutch architecture by the revival of classic art is afforded by Herr Georg Galland in his *Renaissance in Holland* (Berlin: Carl Duncker).

THE Académie royale de Belgique has published in the forty-first volume of its "*Mémoires couronnés*" a paper by M. Edgar Baes upon the influence of the brotherhoods of Saint Luke upon Flemish painting.

THE *Magazine of Art* for October is full of various and interesting matter. Miss Julia Cartwright writes very pleasantly of Orvieto; and Miss Jane Harrison commences what promises to be an interesting series of articles on Greek myths in Greek art. The American artist Mr. Eastman Johnson forms the subject of an article by Mr. Benjamin; and an interesting experience of studio life in Paris is given by Mr. Barclay Day. A fair rendering in black and white of Millet's impressive "*Bergère gardant son Troupeau*" is the full-page illustration.

THE winter exhibition of water-colour drawings and etchings annually held by Messrs. Gladwell Bros., at the City of London Fine Art Gallery, is announced to be opened at the end of November. The receiving days are November 20 and 21.

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